

A Grammar Of The Pushto Language

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P R E F A C E.

IN offering this Grammar of the Pushto to the Orientalist and the Student, as well as to those who may take an interest in the hardy, warlike, and independent race, who speak the Afghán language, I deem it necessary to state, that the idea of the following pages originated in my being under the necessity of making a Grammar for my own convenience, during the years 1849 and 1850, when stationed at Pesháwer with my Regiment, which formed part of the Bombay Division of the Army of the Panjáb in the late campaign.

Having a deal of leisure time on my hands, and imagining that by studying the peculiar and little known language of the Afgháns, an Officer might be considered in some measure qualified for employment where the Pushto is spoken, I determined to try to acquire some knowledge of this dialect, the mastery of which had never been attempted, except by the late Major Leech of the Bombay Engineers, and (as I have since found) Professor Bernhard Dorn of St. Petersburg.

Unable to obtain or discover anything like a guide to the grammatical rules of the language, a matter to which the Afgháns of the present day appear to have paid no attention, I commenced my studies with the poems of Mullá Abdur-Rahmán. I did not find them very difficult, or even so much so as I had expected; for I had the advantage—if such there be in knowing Oriental languages—of possessing some proficiency in Persian, and some acquaintance with Arabic

and other tongues.* Still there were difficulties to contend with; and I was obliged to make a sort of outline Grammar, which was filled in as I advanced, and examples compared and selected.

I had fortunately at the outset secured the services of an Afghán of Húshnuggur in the Doába of Pesh'áwer—a Mōlawí of the Muhammadzo'o tribe—a man well acquainted with his mother-tongue, and a first rate Arabic scholar, and who was for some time Lieut. R. F. Burton's teacher. I had also in my service a clever Mírzá,—a native of Kandahár, who is also well acquainted with the Pushto dialect, having been born and bred in the Western capital.

In 1850, I was obliged to leave Pesh'áwer with my Regiment for the Dekkan, but my teachers accompanied me, and have remained in my service ever since. Although some portion of my time was taken up in preparing for the ordeal of the Presidency Examinations as Interpreter in Murathí and Guzerathí, I continued to persevere in my Pushto studies; and by Midsummer, 1852, I had prepared a somewhat copious Grammar of the language.

This humble effort I had the honour of submitting to the Most Noble the Governor General in July, 1852; and by His Lordship's command, it was sent to the late Panjáb Board of Administration for that body's opinion as to its publication. From thence I believe it reached the late Commissioner of Pesh'áwer (by the Board's order) to be reported on by "competent Judges."

I was not aware that Pushto had been made the subject of general study at Pesh'áwer, nor that any parties, with the

* By the Orders of the Government of India, I was awarded the sum of 1,000 Rupees, by the Governor in Council of Bombay, for proficiency in the *Urdú*, *Persian*, *Murathí*, and *Guzerathí* languages; in all *four* of which I have passed the Presidency Examination as Interpreter on *four* different occasions—somewhat superior I flatter myself to any "Higher Standard." During twelve years' service, I have devoted ten to the study of the above, and to the Arabic, Pushto, Sindí, Panjábí, and Múltání languages.

exception of those I have referred to in a former paragraph—one of whom died some ten years since, and the other—a resident in the Russian capital, had ever turned their attention to the Afghán language. What opinion the “Judges” arrived at, I have not yet discovered.

The only copy which I had made was forwarded about the same time to the Government of Bombay, and laid before the Hon’ble the Court of Directors. Nine months afterwards I received a letter stating that the Hon’ble Court had been pleased to direct that my Grammar should be printed at Bombay at the public expense, provided no other work of a similar nature might have been already undertaken by the Supreme Government.

It appeared that an Officer of the Bengal Army some time previously, had offered to prepare a Grammar of the Pushto language, and had obtained a promise to the effect that it should be printed at the expense of Government. In January, 1853 we chanced to be at the same station, at which time the Officer I refer to first became aware that I had been in the field before him; and therefore he lost no time in submitting his work to the Lahore Authorities. For the reasons above stated his work was printed and has been before the public for some months;* and consequently the instructions of the Hon’ble Court as regarded my MS. could not be carried out.

Blessed however with some patience, and a good stock of perseverance and industry, I was not to be disheartened at this, neither at the loss of the labour of a couple of years—in truth I rather rejoice now, for it has made me go deeper into Pushto, than I might otherwise have done; and “he who entertains the hope of winning a decisive battle, will not mind the loss of a few skirmishes in order to arrive at the end he aimed at.” I again went to work with greater industry than before; and during the six years which I have devoted to the study of the language of the Afgháns, the materials have

* A Grammar of the Pooshtoo Language—8vo.—104 Pages—Price Five Rupees, Calcutta, 1854.

naturally accumulated, and have now assumed a somewhat bulky volume. Whether these six years have been spent profitably or not, remains to be seen. I have at least gained the satisfaction of having, I trust, rescued from oblivion, and shed some light on the language of a manly race, "the literary exertions of whose authors, and some of whose odes, would stand the severest criticism of European judges."*

A short time since, two gentlemen connected with the Asiatic Society of Bengal, offered in the most handsome manner, to undertake the publication of this Grammar; and one of them (whose disinterested liberality I can never forget) volunteered to stand any loss that might be sustained, rather than the work should remain unpublished. The patronage of the Government of India, of the North-West Provinces, and of Bombay, who have subscribed for a number of copies; as well as the great support, as the list of subscribers will show, of the Officers of the United Service and others, will however, preclude the possibility of any loss in a pecuniary point of view.

The work professes to be a Grammar of the language of the children of Afghána—whether Eastern or Western—whether Saraban, Gharghasht, or Karlanñri—Bar Pukhtún or Lar Pukktún—Panjpa'o or Zíruk; and not confined to the "Pooshtoo of the Trans-Indus Territories under British Rule," but wherever the Pushto may be the medium of communication.

I have endeavoured to lay down the clearest, and at the same time, most simple rules, the whole of which I have illustrated by carefully selected examples from the works of the most elegant, as well as the most standard authors, both poetical and prose, the greater number of whose works are seldom to be met with at the present day. I have adduced nothing but what has been proved by the extracts given, avoiding examples made up for the occasion, not wishing to make the work a mere category of provincialisms. Nothing has been advanced but what

has been accounted for and explained, as well as tested and supported by the "*dictum*," not only of a "Mullá," but of every writer in the Pushto language.

The Introduction contains some remarks on the origin and affinity of the Afgháníán to the dead languages of Asia, and the Hebrew origin of the children of Abd-ur-Rashíd, Batán; together with remarks on the literature of the Afgháns, and other matter never before published.

In the Appendix will be found a specimen translation of the Articles of War for the Native Army; and a few difficult and idiomatical stories, intended to show the capabilities of the language, and the mode of construction.

The character used is that peculiar to the language—the Naskh character of the Arabic; and the types for the extra letters exclusively Pushto, have been cut expressly for this volume.

The particular parts of speech or matters referred to in the various examples in the following pages, are printed in small capitals in the English, and its corresponding Pushto word or words with a line over them. It was intended to have had these words printed in red ink, which although an easy matter to an European, is an insuperable difficulty to an Indian Press.

I must crave the patience of my readers with respect to the long list of corrections, and I fear I shall scarcely be credited, when I state that each sheet has been revised no less than three times, and which has been the principal cause of the great delay in the publication of the work.

I propose giving a Persian translation of this Grammar, for the convenience of natives who may wish to acquire a knowledge of Pushto, should a sufficient number of subscribers be forthcoming.

The opportunity for the renewal of friendly intercourse with the Afgháns, as advocated in the Introduction page 41, has happened sooner than expected; and appears to have been cordially embraced. It cannot fail to be highly advantageous to both nations.

Múltán, 31st March, 1855.

H. G. R.

INTRODUCTION.

“ I am not willing that any language should be totally extinguished ; the similitude and derivation of languages afford the most indubitable proof of the traduction of nations, and the genealogy of mankind ; they add often physical certainty to historical evidence of ancient migrations, and the revolutions of ages which left no written monuments behind them.”

DR. JOHNSON.

IN all investigations into the manners and customs of mankind, which must ever be an interesting enquiry, language has a strong claim to our attention and study. It will be found, in various ways, such an unerring guide, that we may term it the barometer of a people's civilization or barbarity ; whilst on the other hand the derivation and affinity of different tongues, afford an indisputable proof of the origin and genealogy of the various families of the human race. It also adds a physical certainty to historical evidence, and at the same time, no authority can so indubitably determine the peculiar habits and pursuits of a people, as the manner in which their thoughts and ideas are articulated and expressed ; for want of copiousness, or poverty of a language, as it may be termed, generally indicates an uncivilized state—ignorance and superstition.

By oral means alone can a dialect be formed or extended, but its subsequent cultivation must depend on writing and literature ; and knowledge, on which civilization, and refinement—in fact, on which every thing that tends to raise mankind above the level of the brute depends, must naturally be confined within exceedingly narrow limits, until a written language has diffused it throughout all classes of mankind.

Before venturing to offer an opinion as to the origin of the Pushto language, it will be necessary to make a few observations respecting the topography, as it may be termed, of the ancient languages of Asia, more particularly those from which we may naturally suppose the Pushto or Afghánian language to have sprung ; still all researches into high antiquity are more or less involved in darkness and perplexity, and every argumentative enquiry, however ingenious, must at last rest on the uncertain basis of conjecture and fancy.

According to the accounts of Herodotus and other ancient writers, we find, as is the case even at the present day, that in certain countries of no great extent, a variety of languages, totally distinct from each other was used ; whilst on the other hand again, the same language, with slight variations in its dialects, was spoken throughout regions of very great extent. The first remarks are applicable to nearly all mountainous districts, inhabited like Afghánistán by various tribes, for the most part independent of each other.

Throughout the boundless steppes of the Asiatic continent were spread the more prevalent languages. The limits of the various dialects also, were the same stupendous ranges of mountains, and the same noble and mighty rivers, which formed the boundaries of the different territories. Between the Attak or Indus, the Æmán or Oxus, and the banks of the Dajlah or Tigris, one language appears to have predominated, a second between the Tigris to the Halys or Kizil Irmak, and a third betwixt the latter river to the Ægean sea.

To commence with the language which appears to have been most widely prevalent in ancient times, we find that from the Caucasian*

* That is to say, what is at present known as the Caucasian range, not the Koh-i-Káf of the ancient Arabian authors.

range of mountains on the north, to the Red sea on the south, and from the banks of the Euphrates on the east to the Italy on the west, one mighty tongue was spoken, which with some slight variations, retained a primitive and distinct character known as the Semitic, and of which the Arabic, Assyrian, Chaldaic, Cappadocian, Hebrew, Sarmatian, and Phœnician were merely dialects.*

From the Tigris eastward, as far possibly as the mountain range which forms the western barrier of the Indus, and from the Oxus to the Indian sea, another great language prevailed—the various dialects of which, both in elements and construction, as also in vocabulary and phrasology, were so totally distinct, as to preclude the possibility of their being of the same family as the Semitic. One peculiar feature of the ancient dialects of Persia is, that every vowel, whether short or long, has a distinct character. We are indebted to the labours of several eminent scholars in Zend literature for many important facts on this subject, particularly in the Zend Avesta—the sacred volume of the Parsís or Guebres, two English translations of which are about to be given to the world—one by a European Orientalist, the other by an Asiatic, and a disciple of Sapetman Zoroaster. From these researches we find, that three different languages were spoken in Irán†—the Zend, in which the sacred books of their religion were written; the Pehlavi; and the ancient Persian, or Parsí. The date from which the Zend ceased to be the medium of conversation is unknown, but as early as the reign of Bahmán, the Pehlavi was considered rude,* and on this account held in distaste at

* Heeren.

† The eastern name for Persia.

the court of that ruler ;* and in the reign of Bahrám Gúr,† in the 5th century of our era, was proscribed by edict, and soon after fell into total disuse. After this event the Fársí became the idiom of Persia. It was divided into two dialects—the Derí, or court language, and the Parsí, which was spoken by the people at large. The Shah Námeḥ of Ferdousí is almost entirely written in the former tongue.

If we compare these dialects with the modern Persian, divested of the Arabic and Turkish, which, during a period of several centuries, has crept into it, we shall find them differing essentially in several respects ; but at the same time, in phraseology and construction, bearing such a striking similarity, as to prove almost indubitably, that the dialects themselves, as also the people who spoke them, must have sprung from one and the same original stock.

It is a striking fact that no convulsions of Government, no efforts of literature, can so alter a language as to destroy every atom of similarity between the speech of the present day, and that of most ancient and remote origin. Nothing but the total extirpation of the aborigines of a country appears capable of accomplishing so singular and wonderful a change. For a striking instance of this we have merely to look to the present dialects of the peninsula of India, or, for a still more conclusive proof, to the modern European languages, amidst the polish and refinement of Latin and Greek.

* According to the *Perang Jehángiri*, Bahmán also called Ardishír, was son of Isfandíar, son of Kashtasib, son of Lohrasib. Some say he was so called for his uprightness and justice ; others, that it was from his precociousness as a child ; and others, that it was on account of the length of his arms, which were so long that his hands reached his knees. There are no less than thirteen meanings given to this word in the work I have quoted : he died A. D. 240.

† He ascended the throne A. D. 420, and reigned twenty years.

It appears, therefore, that the principal languages of the Asiatic continent, that is to say, what was considered Asia by the ancients, were the Semitic, and the Iránian or Pársian,* which latter was spoken as far as the western bank of the Indus, beyond which the Sanskrit and Prakrit commenced.†

In ancient times as in the present day, the greatest diversity of language appears to have prevailed in mountain tracts, generally inhabited by a number of independent tribes, who may either have been aborigines of those mountains, or strangers compelled to seek in them refuge from more powerful neighbours, or greater security from invasion and subjection to a sovereign's yoke. In the absence of facilities for communication with foreigners, their languages have been less liable to be mixed up with other tongues, and from the more numerous tribes again separating into smaller tribes, a variety of dialects was naturally formed, which in many points differed from each other.

The ancient languages of Persia, suggest other important facts not to be passed over without notice, and which also bring us to the point to which these straggling and imperfect remarks are intended to lead—that not merely in the modern Persian territory do we find languages which still exist, mixed up with others, and only preserved from oblivion by a

*. Heeren.

† “ With regard to the affinity of the language from Bactria to the Persian Gulf, it would of course follow, that the country being that of the ancient Persians, the Persian language would be spoken in it, varied as to dialect, but radically the same. If the language of Persia was Zend, this would have been in use throughout Ariana; and its strong affinity to Sanskrit would justify the extension of Strabo's remarks even to the Indians of the Paropamisus and the west bank of the Indus. With all the other divisions of Ariana there is no difficulty, even if the Persian of ancient did not materially differ from that of modern times; for Persian is still the language of the inhabitants of the towns of Afghánistán and Tárkistán—Kúbul and Bokhara.” *Ariana Antiqua*, pp. 122, 123.

few written remains ; but that in the present day there is also a language spoken immediately west of the Indus, which is totally different in phraseology and construction from any modern tongue, and in all probability derived from the Zend, Pehlavi, and the Hebrew. The language to which I refer is the Pukhto, Pushto, or Afghánián.

Languages can alone be fashioned and extended by oral use, though by writing and literature, their subsequent cultivation can be effected ; and it is therefore certain that the dead languages of the Asiatic continent must at one time have been generally spoken,* from the fact, that several living languages are evidently derived from them.† The cause of their ceasing to be the medium of communication may have arisen in various ways—the intercourse with foreigners brought thither by commercial pursuits, subjugation to the yoke of others, and such like circumstances, so affect a language as to produce various new dialects, which, as proved by our own mother-tongue, are capable of undergoing still further transformation.

There has perhaps never been a greater diversity of opinion, respecting the descent of any one people, than that of the Afgháns. Ferishtah‡ traces their origin to the Copts, whilst most oriental writers are of opinion that they are of Jewish family. According to Klaproth, Gatterer considers the Afgháns to be a Georgian race, and their language Georgian also. The Armenians hold the Afgháns to be descended from themselves ; and Krusinsky, Reineggs, and several other European historians, notwithstanding the want of proof to support such an opinion, appear

* I have lately heard of a seal having been found near Pind Dadun Khan, in the Panjáb, bearing an inscription in the arrow-headed character.

† Heeren.

‡ Táríkh-i-Ferishtá.

convinced of it. Major Keppel* (now Earl of Albemarle) states that the people of Shirwán, and the adjoining countries, consider the Afgháns are descended from them. St. Martin† in his account of the Armenian Arghowans, is of opinion, that the Afgháns cannot be identified with them. Other authors have declared them to be descendants of the Indú-Scythians, the Medians, the Soghdians, Turks, Tartars, and Monghols.‡

The Afgháns themselves persist in their descent from the Jews, and their traditions on the subject trace their ancestry to Saul, king of Israel.§

The best account I have met with on the subject, has lately fallen into my hands quite unexpectedly. It is contained in a history of the house of Saddo or Suddozo's tribe of the Afgháns. The work itself is written in 8vo. 640 pages of 17 lines to a page, and entitled, *Tazkirát-ul-Mulúk*. It is very rare, and I imagine there is not a copy to be found east of the Indus, even if it has ever been heard of before by Europeans. Two-thirds of the entire work are occupied in the detail of events which have happened since the death of Ahmed Sháh, Abdálí. The commencement alone is sufficient for my present purpose; on some future occasion I may give a translation of that part which terminates with the death of the founder of the Dúrání monarchy. I may also add, that the work is written in Pushto. The account is as follows.

“The chief object of the author in writing this august work, was the compilation of a history of the ancestors of the tribe of Saddo, known

* Personal Narrative of travels, Vol. II. page 194.

† *Memoires sur Armenie*, Vol. I. page 213 to 226.

‡ See *Tárikh-ul-Yamini* of Othi, *Matlaa-us-Saláti*, and *Jami-ul-Tawárikh*.

§ See Sir G. Rose's *Afgháns, the Ten Tribes, and the Kings of the East*, &c. lately published.

as the Suddozo'es, who, after the family of the last of the Prophets; (on whom be the blessing of the Almighty) are the greatest and best, as well as the most generous and open-hearted of the children of Adam.

"All traditions and histories agree, as to their exalted descent from the Ban-i-Israel, of whom their great ancestor is Malik Tálút (Saul) of the tribe of Israel, who afterwards became the ruler of that people. From Malik Tálút is descended Afghán, one of the greatest of God's creatures, and who in the reign of Súlímán, was, by that monarch, made sovereign of the Jíns and Diws.

"From Malik Afghán, Abd-ur-Rashíd bin Kaisallaik, who was a contemporary of the prophet of God, and one of his most honoured associates, is a lineal descendant. He is the ancestor of the Sarbands, who are considered the first of the Afghán tribes, as also of the twelve *astanas* or families who were formerly considered as hereditary devotees.*

"His Highness Saddo chief of the Afgháns, being the fruit of the tree of that garden, and a blossom of that rose tree, this account of his ancestry has been compiled, to the end, that their fame may be known to posterity.

"What can we inherit but fame beyond the limits of the tomb."

"The following histories and authorities have been consulted in the composition of the work, viz.;—Tárikh-i-Salátn-i-Súreah; Tabakát-i-Akbirí; Aæn-i-Akbirí; Mirát-ul-Afghánah, which work was written by Khán Jehán, Ludhi, in the reign of the Emperor Jehángír;

* Both Mr. Elphinstone, (Kabul, Vol. 1st, page 252) and Professor Dorn (Neamut Ullah, Part II. page 40) have fallen into error respecting this *fourth* grand division of the Afgháns, called by them respectively the Betnee, and Botni, Baitni, or Báṭiní. باطنی is not the name of a tribe, but is derived from the Arabic باطن batin which means, *hidden, or knowing the hidden or concealed, hence the Almighty is often termed.* الباطن—*Al Bútin*.

Tárikh-i-Sháhán-i-Safawíah, Irání; Sháh Jehán Náneh; Tárikh Alamgírí; Furukh Seorí; Tárikh-i-Mahommed 'Sháhí; Nádír Náneh; Tárikh Ahmed Sháhí; Rassalah Akbar, Khadkah; and other information has been collected from the narratives of trustworthy persons. I have entitled the work, Tazkirát-ul-Mulúk, of the ancestry of the tribe of Saddo, the chief of the Afgháns. It consists of one *mukaddamah* (preface), two *asals* (originals), and one *khátimah* (epilogue).”*

Mukaddamah.

ON THE FOREFATHERS OF SADDO, CHIEF OF THE AFGHÁN PEOPLE.

The great ancestor of this tribe is Malik Tálút (Saul) who is mentioned in the Korán and other works, as descended from Binyamín, bin Yákúb, bin Issák, bin Ibráhím (may the blessing of the Almighty rest on them and on their house). Tálút was celebrated amongst his countrymen for his wisdom, knowledge, and mightiness in war; and the All-wise Creator of the Universe, made him king over Israel, and commanded him to bring to perdition the infidel Jálút, the enemy of his people.†

* The contents of the whole work are;—*Mukaddamah*. On the forefathers of Saddo, chief of the Afgháns. First *Asal*. On the subject of those of the tribe who have ever dwelt in Afghánistán. This *Asal* is divided into two *Furæ* or Parts. 1st. Respecting that branch who have ruled over the whole tribe. 2nd. On the other members of the tribe, who still dwell in their native country. Second *Asal*. On that branch of the clan who left their country and took up their abode at Multán. This is in five *Furæ* or parts. 1st. On the Khan Modud Khail. 2nd. The history of the Bahádúr Khail. 3rd. Account of the Kámrán Khail. 4th. Account of the Zæfarán Khail. 5th. The Khwájah Khizar Khail, who are generally known as the Súltán Khail, Khodkah. *Khátimah*. Account of the remaining branches of the Khwajah Khizar Khail, the descendants of Shah Dur-i-Durán, and their dispersion into various parts of India, and the Panjáb.

† “And their prophet answered and said unto them, Verily God hath set Tálút king over you, and hath enlightened his mind, and strengthened his arm: they answered.

"At this time Mehtar Dáoud, who dwelt in the district situated between the territories of the rival princes, went and joined the army of his countrymen,* who were hard pressed by the superior army of Jálút.† The king on this account issued a proclamation to the effect, that whoever would go forth to fight with Jálút (Goliath) and kill him, should receive the hand of the king's daughter in marriage, and be declared heir to the throne.

"When Tálút went out to meet Jálút, his troops being seized with a sudden panic, fled from the field with the exception of 313 persons, who by the will of God, took courage and remained with their king.‡ It was

How shall he reign over us, seeing that we are more worthy of the kingdom than he, neither is he possessed of great riches? Samuel said, Verily God hath chosen him before you, and hath caused him to increase in knowledge and stature." Al Korán. Chap. II.

"Now there was a man of Benjamin, whose name^{was} Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

"And he had a son, whose name was Saul, a choice young man, and a goodly: and *there was* not amongst the children of Israel a goodlier person than he: from the shoulders and upwards *he was* higher than any of the people. 1st Samuel, Chap. ix. verses 1, 2.

"So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them.

"And he gathered an host and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them." 1st Samuel, Chap. xiv. verses 47, 48.

* "Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

"And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul." 1st Samuel, Chap. xvi. verses 19 and 20.

† "Now Saul, and they and all the men of Israel, were in the valley of Elah fighting with the Philistines.

"And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle." 1st Samuel, Chap. xvii. verses 19, 20.

‡ "And Tálút said unto his soldiers, Verily God will prove you by the river, for he

at this time that Dáoud killed the infidel Jálút in single fight, after which the small but brave band which had stood its ground, fought with such determined courage, that the enemy were entirely defeated and put to the rout.*

“After this action on the part of Mehtar Dáoud, it became incumbent on king Tálút to fulfil the terms of the covenant which he had made, and accordingly he gave his daughter to Dáoud in marriage, and a patent of succession to the throne.

“During the life-time of king Tálut, Dáoud served him faithfully, and at his death succeeded him. Armíah (Jeremiah) and Birkíya, Tálút’s sons, were raised to the highest honors, became the captains of his armies, and continued in his service during their life-time.

“In the common course of events, Dáoud himself set out on that journey from which no traveller returneth, and was succeeded by his son Súlímán. He appointed Afghána the son of Armíah, to the command of his armies, and the government of the Jins and Diws;† whilst Ásif, the son of Tálút’s son Birkíya, was made his principal minister.

that drinketh thereof shall not be on my side (but he shall be on my side who shall not taste thereof) except he who drinketh a draught of the water out of his hand. And they drank thereof, except a few of them. And when they had passed over the river, he and those who believed with him, said, We have no strength this day against Jálút and his host. But they who considered that they should meet God at the resurrection, said, How often hath a small army by the will of God, defeated a greater one, and discomfited it, for God is with those who patiently persevere. And when they went forth to battle against Jálút and his forces, they said, Oh Lord, pour on us patience, confirm our feet, and help us against this unbelieving people. Therefore they discomfited them by the Almighty will, and Dáoud slew Jálút.” Al Korán. Chap. 11.

* “And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until they came to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.” 1st Samuel, Chap. xvii. verses 52, 53.

† “This statement will not appear so fabulous if we compare it with Samuel 2d,

“ One day king Súlímán seated on his throne and accompanied by his minister was journeying through the air,* when they passed the district of Rúdah, in which is situated the lofty mountain of Káseggar, which lies between Pesh’áwer and Kandáhár, and Kábul and Multán. It is near the town of Darában and west of the Sindhu (Indus) river.

“ Pleased with the spot, and the salubrity of the climate, the wisest of men directed his minister to form a seat out of a stone which was at hand. This being almost immediately done, Súlímán sat in it for some time and enjoyed the beauty of the landscape which lay spread out at his feet. The mountain is known at present as the Takht or (Throne) of Súlímán.† A portion of the throne still remains, to which the people of the surrounding districts, are in the habit of making pilgrimages.

“ The mountain tract of Káseggar, and the district of Rúdah, were assigned in feudal tenure to Afghána.

Chap. xxi. verses 15 to 22, for Diw, and Jin, mean—a giant as well as a demon or genii—دیو díw. A devil, a demon, genius, giant, spirit, ghost, hobgoblin. The Díws or Dives, Jins, Genii, or giants of eastern mytholgy, are a race of malignant beings.” See جن also in Richardson.

* “ No name is more famous among Muhammedans than that of Solomon. According to their belief, he succeeded David his father when only 12 years old ; at which age the Almighty placed under his command, all mankind, the beasts of the earth and the fowls of the air, the elements, and the genii. His throne was magnificent beyond description. The birds were his constant attendants, screening him like a canopy from the inclemencies of the weather, whilst the winds bore him whithersoever he wished to go. Every age and every nation have had their fooleries, and even many of the received opinions of modern times will not bear the touchstone of Truth. The sorcery laws of our country are a far more authentic disgrace to human nature, than all the wild, yet pleasing fables of the East.” See Richardson.

† “ In the southern part of the Wuzeeree country, where this range is passed through by the river Gomul, it is low in both senses, and forms the lofty mountain of *Cussey Ghar*, of which the Takht of Súlímán, or Solomon’s Throne is the highest peak.” Account of the kingdom of Cabul, vol. 1st, page 164.

“ I was told that on the top there was a holy stone or rock, the seat of a Musalman Fakir, whose name it bears ; but I venture to doubt the story.” Vigne’s Ghuzni, Cabul, &c. Page 61.

“The original meaning of the word *Afghána* is *fighán*—a Persian word, which means ‘*complaint*,’ ‘*lamentation*,’ because he was a cause of lamentation to the devil, jíns, and mankind. From the constant use of the word, the vowel point (—) *kasrah* was dropped, after which the other letters could not be sounded without the aid of a vowel, and *alif-i-wasl* was placed before the *gh*, and thus made *Afghána*.

“Malik Afghán having taken possession of his new territory, (to use the expressive words of the author) ‘irrigated the land of that mountainous country with the water of the sword, and planted in the hearts of its inhabitants, the seeds of his own faith. He fixed his residence at a place named *Púsh* or *Púsh*, situated in the mountains; and from the name of this place, the people have derived the name of *Pushtún*, and their language *Pushto*. Some traditions state that the *Afgháns* acquired their language from the *Diws*; and others, that it is the original dialect of the aboriginal inhabitants of *Káseggar*, and that the *Afgháns* were in the habit of carrying off the wives and daughters of those *Infidels*, and intermarrying with them,* thereby learning from them the *Pushto* language, and in course of time forgetting their own *Ibrahámí* tongue.”†

Again to use the words of the author, “Malik Afghán having purified the face of the mistress of that country from the filth of the wicked infidels by the pure water of the sword; and having given unto her the rouge of beneficence, and decked her out in the bridal garments of religion and the ornaments of Islam, bestowed her in the marriage of possession to one of his sons; after which he returned to the court of king *Súlímán*, at *Bait-ul-Mukaddas*,‡ where at length he died at a very

* See the *Kullasat-ul-Ansáb*.

† *Ibrahámí* means the Hebrew language.

‡ بَيْتُ الْمُقَدَّسِ The Sanctified or Holy Temple—the Arabic name for Jerusalem.

advanced age. His descendants from generation to generation, and from tribe to tribe, continued to dwell round about the mountain of Káseghar and to rule over it, and were at constant war with the Infidels, as the neighbouring people were termed.

“ At length, during the chieftainship of Abd-ur-Rashíd bin Kais al Laik, an event happened which was the cause of shaking the world to its very foundations*—the joyful tidings of the last and greatest of the Prophets, resounded both in Arab and in Ajam, and Abd-ur-Rashíd became desirous of making a pilgrimage to Mekka for the purpose of seeing him :—

* Love ariseth not alone from seeing the object ;
This wealth is often acquired by mere conversation.’

“ In company with several of his kinsmen and friends, he set out for the Hedjáz ; and having arrived at Mekka, performed his pilgrimage according to the rites and tenets of the religion of his forefathers, Israel, Issák, and Ibráhím.† He now set out for Medina, and on the road fell in with the celebrated Khálid-ibn-Wálid, ‘ The Sword of God,’—to whom he explained the object of his journey. They travelled towards Medina in company, and on his arrival there, Abdur-Rashíd became a convert to Islám. In the numerous struggles of that period, he became conspicuous for his intrepid bravery, which made the Prophet bestow on him the surname of *batán* or *patán* ‡ (*batán* or *patán*) which in Arabic means the *mast* of a

* Allowance will of course be made for religious prejudice.

† “ The temple of Mecca was a place of worship, and in singular veneration with the Arabs from great antiquity, and many centuries before Muhammad. Though it was most probably dedicated at first to an idolatrous use, yet the Muhammadans are generally persuaded that the Caaba is almost coeval with the world ; for they say that Adam, after his expulsion from paradise, begged of God that he might erect a building like that he had seen there, called Bait-al-Mamúr, or the frequented house and al-Doráh, towards which he might direct his prayers and which he might compass, as the angels do the celestial one.” Sale’s Introduction to the Korán, page 83.

‡ This word I cannot find in either Kámus, Burhan Kátæ, or Richardson.

vessel, without which it cannot sail, neither can the ship of war sail along without the mast of battle.

“ Abd-ur-Rashíd having acquired great renown, at length obtained his dismissal, and was allowed by the Prophet to return to his native land ; but was at the same time enjoined to publish and diffuse the doctrines of Islámism amongst his countrymen. He departed from Medina, and in due course reached his home in safety, after which he converted his family and tribe to the new faith, and taught them the Korán. He made war on the infidels with greater zeal than ever, and was celebrated for his piety. At length finding his end approaching, he called his family and tribe around him, and enjoined them to keep their hearts fixed on the only true religion, and their feet firm in the path of Islám ; to show friendship and obedience to the followers of Muhammad ; and to make war on the infidels, and convert them to the only true faith. After taking an affectionate leave of all, ‘ the swallow of his soul having escaped from the wintry cage of this world, took its flight towards the summer mansions of eternal bliss.’

“ He was blessed with three sons.—Sarí, Gharí, and Tabrí. The first known as Sarban or Sarband, succeeded his father in the chieftainship, and gave name to one of the two great divisions of the Afgháns called Sarbans. The second also called Gharghasht, gave name to the Gharghashts. The descendants of these three sons constitute the whole of the different Afghán clans, with their numerous branches and ramifications.

“ The tribes which are included in the Sarban division, are ;—Abdálí, Tarín, Barech, Mabánah, Gharshín, Shírání, Bábarí, Kánsi, Jamand, Kátaní, Kaliání, Tarkání, Khalíl, Mhomand, Dáoudzo’e,* and Yúsufzo’e.

* Zo’e in Púshto means, son—zái is a corruption of the word.

The twelve *Astánahs* or families who are considered sacred by the other Afgháns, from their progenitors having been devotees, are also included amongst the Sarbans. The Abdálí, Tarín, Bábarí, Jamand and Yúsufzo'e tribes have each one family, the Khalíl three, and the Mhomands four.

“The different branches of the Gharghasht division or offspring of Gharí, are;—the Surání, Jailam, Drukzo'e, Afrídí, Chakání, Jankí or Jangí, Kerání, Bábí, and Mashwání tribes.

“The third son, Tabrí, is the progenitor of the Ghalzo'e, Lúdhí, Níazí, Lohání, Sorbání, and Klakpúr clans, the whole of whom are styled Tabríns. It is said there was an illicit connexion between one of the daughters of Tabrí, and Mast Ali Ghorí,* and after a short time the fruits of this amour becoming apparent, the father, to make the best of a bad matter, gave her to him in marriage. Three sons were the offspring of this marriage—Ghalzo'e† of whom she was pregnant before the nuptial knot was tied,—Lúdhí, and Sarwání.

“The tribes above mentioned are the whole of those who are of pure Afghán descent—the offshoots of the three sons of Abd-ur-Rashíd, Pátan. He was buried at Káseggar, and succeeded by his eldest son Sári, who was constantly at war with the Kafirs or Infidels. He had two sons—Sharkabun, and Kharshabun. The Sarbans are the descendants of the former, and the Yúsufzo'es, Mhomands, Khalíls and other tribes inhabiting the plain of Pesh'áwer, are the children of the latter.

“On the death of Sári, Sharkabun his son was acknowledged chief of the Afghánah. He was celebrated for his piety and wisdom. In his wars

* The ancestor of the Ghorian Sultans who conquered Ghazní, in 1152.

† *ghal* in Púshto means a thief, and *زوې* *zo'e* a son, hence *غلزوي* *Ghalzo'e*—the son of a thief; *زاي* *zai* is a mere corruption of the word.

with the infidels, he not only acquired great wealth, but also increased his territory, and brought many of the neighbouring tribes under his authority. During his chieftainship Kandáhar and Kábul were conquered by Hújáj bin Yúsuf, Sakafí, who was governor of Khorásán for the Khalífah Abd-ul-Málik bin Mirwán who reigned from 692 to 698 A. D. This event greatly increased the authority of Sharkabun, and established his power more firmly than before.

“ He is said to have been succeeded by Abdál his son. Some accounts mention that he was the son of Sharkabun, and others that he was his grandson, but neither of these accounts can be correct, as there is a space of nearly three hundred years between them; Sharkabun being a cotemporary of Hújáj bin Yúsuf, Sakafí, before referred to, whilst Malik Abdál lived in the reign of Málmúd bin Sabuktagín, who succeeded his father to the throne of Ghazní, in the year of the Hijrah 387. This great hiatus between the reigns of these two chiefs may be accounted for in the following manner. It often happens, that the names of those chiefs who have been celebrated for their wisdom, bravery, piety, or numerous progeny, have been alone handed down to posterity, and those of mediocrity set aside and forgotten. There is an instance of this with regard to Hásham* and Abd-ul-Shams, who were both sons of Abd-ul-Manáf. The descendants of the former are still styled Ban-i-Hásham, whilst those of the latter are known as the Ban-i-Omeyah, from Omeyah the celebrated son of Abd-ul-Shams, and thus the father's name has been dropped altogether. In the same manner; Malik Abdál having acquired a great name for his bravery, equity, and generosity, and surpassed many of his predecessors in grandeur and dignity, his name has been handed down

* The great-grandfather of Muhammad.

to us, whilst the very remembrance of those of little or no celebrity, is now altogether lost in oblivion. This is the great cause of the confusion which often takes place in the genealogical histories of different tribes and people, and hence the reason why Malik Abdál has been called the son or grandson of Sharkabun.

“ Malik Abdál thus became chief of the Afghánah—Sarbans, Gharghashts, and Tabríns. During his reign the people began to pay attention to agriculture, and the lands about Káseghar were brought under cultivation. Abdál, who was famed for his bravery, followed in the path of his ancestors by making war on the people of the surrounding parts, in the plundering of whose property his followers acquired great wealth. A number of the infidels who dwelt in the vicinity of the Káseghar district, was also at this time converted to the Muhammadan faith. At length the Afgháns having no infidels to plunder, and insufficient land to yield them a subsistence, began to take service under the Ghazniwíd Súltáns, from whom they obtained the district of Bagrá́m, now known as Peshá'wer, as a feudal fief.* Of the countries to the north, such as Suwat,

* The account contained in the رياض المحبة (Gardens of Friendship) by Mahábbat Khán, differs in some respects from the preceding narration. He says, “ up to the time of the Prophet of Islám, the descendants of Afghánah dwelt in the Salmán mountains, at which period Kais was their chief. He subsequently went to Arabia to do homage to Muhammad, taking with him eleven persons of his tribe, who with himself became converts to the new faith.

“ He returned to his native land, but in the following year he again returned to Arabia with seventy of his tribe, and joined the followers of Muhammad a short time previous to his attack on Mekka, in which affair, and the subsequent operations, Kais behaved so well, that the title of Abd-ur-Rashíd was conferred on him, and he soon after returned to his home.

“ After the death of Muhammad, Kais Abd-ur-Rashíd, with a number of his people followed the two succeeding Khalífs in their wars; and when the Khalíf Osmán determined on the conquest of Khorásán, he requested Kais to obey the orders of Abd-ullah bin Ếmir bin Kárez, who had been appointed to head the expedition. This chief had been directed to settle the Afghán tribe with their families, after the conquest

and Bajawer, which were in the hands of the Kafirs, they got possession by force of arms. They also obtained grants of land at Ghazní and Kábul, from Súltán Máhmúd and his successors; and by degrees began to emigrate from the neighbourhood of Káseghar, and settled in those places they considered best suited to themselves. Up to the time of Malik Abdál, the whole of the tribes considered and obeyed him as their

of that province, between it and Hindústán, that they might become a barrier against invasion from the latter country. Kais assisted in the conquest of Khorásán, after which, the tract of country lying between Hirát and Kandábar was bestowed on him and his tribe, subject to the governor of the province.

“At the period of the struggles between the Omeyahs and Abbásis, which ended in favour of the latter, the Government of Khorásán was administered by Hújáj bin Yúsuf, Sakafí, who sent an expedition into Hindústán, under his nephew Kásim bin Muhammad bin Yúsuf, Sakafí, who was accompanied by a strong body of Afgháns. They advanced through the district of Roh,* and at length reached Multán, after annexing the former district, which was made over to the Afghan tribes, with directions to keep under the refractory Hindús. From the occupation of Roh by the Afgháns they obtained the name of Rohillas.

“Sabuktagín the founder of the Ghuzniwíd dynasty, and father of the great Máhmúd, entertained a number of Afgháns in his army. When that ruler died, Ismæil his son by the daughter of Alta'kin, the owner of Sabuktagín—for the latter was originally a slave—succeeded his father; but Máhmúd, another son by the daughter of the chief of Zábúlistán (Kábul) opposed him in the succession, and a civil war ensued between them. The Afgháns who were dependent in some measure on that chief, joined his son-in-law Máhmúd, who defeated Ismæil, and confined him in a fortress.

“In gratitude for this effectual aid on the part of the Afghánah, Máhmúd gave his sister in marriage to Sá'ho the chief of the tribe, by whom he had three sons—Salár, Mas'æud, and Ghází, who are buried at Baráj.

“When Súltán Máhmúd set out on his expedition against Samnáth in Guzerat, he took with him a body of Afgháns. Several times during the siege of that stronghold, fortune seemed to incline against the Muhammadan arms; but at length the Afgháns were brought to the front, who having fastened the skirts of their garments together, attacked the Hindús with such fury that the latter were entirely defeated, but not until the victors as well as the vanquished had sustained immense loss. In reward for this important service, the ‘Breaker of Idols,’ bestowed on each of the Afgháns the Túrki title of Khán: their former title of Malik was derived from Malik Talút”—Ri'áz-i-Mahábbat.

* The Belúchis and other inhabitants of the Deráh Ghází Khan, and those of the southern part of the Deráh Ismæil Khán districts, speak of the mountain range immediately west of the Indus, to the southern boundary of Afghánistán, by this name.

head and chief; but now each tribe and village began to choose their own governors, and ceased to pay that respect and obedience to his authority, which they formerly did; in fact they fell headlong into the slough of arrogance and presumption.

“ Abdál was succeeded by his son Malik Rajar. This prince—a second Nimrod—was passionately fond of the sports of the field, in which he spent the best part of his days and nights. He was blessed with four sons—Æsau, Núr, Khokai, and Makou, the first of whom, a God-fearing and just personage, succeeded him in the chieftainship: the others gave name respectively to the Núrzo’e, Khokarí and Makou tribes.

“ The remainder of the Abdálís, and other clans, which had up to the present period continued to dwell in the Káseghar district near the Takht-i-Súlímán, finding it too small to support so many families, began, in the hot season, to migrate with their flocks, to the neighbourhood of Kandáhár, returning again to their old haunts at Káseghar in the winter.

“ Malik Æsau had three sons—Zírak, Is’hák, and Alí. At his death he bequeathed the turban of authority to Zírak, his sword to Is’hák, and his carpet for prayer to Alí. From these two latter, the Is’hákzo’e, and Alízo’e branch of the Abdálís are descended; and from them is also descended the only one of the twelve *astanáhs*, or families who are devoted to the priesthood, as already referred to.

“ Zírak, who was a wise and able chief, governed his tribe with energy and ability. He completely rooted out the crimes of impiety, adultery, and dishonesty, which appear to have been but too prevalent at the period in question.

“ The five tribes which have been already mentioned as the Abdálí clan,

viz.; Is'hakzo'e, Alízo'e, Nírzo'e, Khwagání, and Makou, are known as the Panjpa'o branch.

“My own opinion is that Malik Abdál was a còtemporary of Súltán Máhmúd, Ghazniwíd, and Malik Zírak of Shah Rukh Mírzá,—son of Amír Timúr, Gúrgání—between whose reigns there is a period of some three centuries. As has been already noticed, the names of the most celebrated chieftains can alone have been preserved by their countrymen, whilst those of less fame have sunk into oblivion.

“The district of Rúdah and Káseghar, as before stated, not being of sufficient extent to support the great number of people, to which the Afgháus had by this time increased, Malik Zírak was induced to send an agent to Sháh Rukh Mírzá,* at Hírát, for the purpose of soliciting a grant of the districts round Kandáhár. This request was favourably listened to by the Sháh, and Zírak in consequence gave directions to the Abdálí, Barech, Tarín, Jamad, Ghalzo'e, Kákur, Kásí, Bábur, and other tribes—who were more numerous than the extent of their lands could support—to proceed to Kandáhár and settle on the lands granted by the Sháh in that district. To each tribe a portion of land was given, in proportion to the number of families of which it consisted, and for which ground they had to pay a small tax to the Governor of the province.

“Zírak had three sons—Popul, Bárák, and Alako, from whom have sprung the Populzo'es Bárákzo'es and Alakozo'es. At his death Popul succeeded him in the chieftainship of the whole Afghánah people. Being a sagacious and intelligent chief, and endowed with the tact of government, he kept the whole of the tribes under subjection and obedience. They also were generally well satisfied with his government, but at the

* The accomplished son of the great Tímur.

same time, those who showed any opposition to his authority, were punished by the Kandáhár Governors, and this tended still more to keep all under proper restraint.

“ Popul had also three sons—Habíb, Bádú, and Aiyúb. The two former were by one mother, and the latter by another wife. Some also say that Aiyúb was the son of the first wife by a former husband.

“ Bádú was the ancestor of the Bádúzo'es, and Aiyúb of the Aiyúbzo'es. At length Popul suddenly finding his end approaching, sent for his children; and after giving them much good advice, and exhorting them to follow in the footsteps of their ancestors, departed this life, leaving the chieftainship of the tribes in the hands of his eldest son Habíb.

“ The children of Afghána who had now become a numerous people, and had, up to this time, paid obedience to the authority of their chief, began to show symptoms of restlessness, and dislike to the yoke of Habíb's supremacy. At length they commenced quarrelling amongst themselves, and the *khails* or clans of every village having declared themselves independent, set about nominating their own chiefs. All was uproar and confusion; the rich tyrannized over the poor, and the strong plundered the property of the weak; might was right; and villainy, impiety, and depravity, reigned supreme.

“ Malik Habíb endeavoured for a long time to stem this torrent of rebellion, and regain his lost authority over the people, but without success; and at length not one tribe remained on his side. The Taríns, Barechis, Ghalzo'es, Kákurs, Shíranís, and others, each set up one of their own tribe as pretenders to the chieftainship; raised the standard of revolt; and commenced a civil war. The life of Habíb was spent in civil contentions, which were entirely without avail. He had three sons—

Bámí, Ismæíl, and Hasan, from the two last of whom are descended the clans of 'Ismæílzo'e, and Hasanzo'e.

“Bámí, who was of a mild disposition and possessed of many excellent qualities, succeeded his father as nominal head of the Afgháns. Súltán Bahlol Ludhí, and his son Sikunder—emperors of Hindústán—were on friendly terms with him, and sent him from time to time various costly presents. This produced great envy in the hearts of the pretenders to the chieftainship, and they despatched agents with presents to these potentates. Their agents without being admitted to an audience even, were dismissed with the answer, that the Súltáns neither knew of, nor recognized any other head of the Afgháns than Malik Bámí. He had four sons—Sálih, Alí, Zaiyl, and Warukah. They were fathers of large families, and their memory has been perpetuated in the separate clans bearing their respective names.

“Bámí died at an advanced age, and the shadow of chieftainship which now alone remained, descended to his eldest son Sálih, who became head of the Habíbo'e tribe, which consisted of the three smaller ones of Alí, Zaiyl, and Warukah, just mentioned, who acknowledged and supported his authority. He was a man of great piety and generosity; and his threshold was never clear from the crowds of poor, nor his table from the numerous guests. In his lifetime Shír Shah, and Salím Shah, who were of the Shorkhail branch of the Afgháns, sat on the throne of Delhí; and the friendship which had sprung up between his father and the Lúdhía Emperors, was renewed and kept up with the former princes also. At length the vicissitudes of fortune wrested the sovereignty from the grasp of the Ludhís, and placed it in the hand of the Moghal; but when Shír Shah in the year 951 of the Hijerah,* sallied forth to regain the throne

* A. D. 1544.

of his ancestors, the Afgháns assisted him with a powerful force of their countrymen, and Hindústán was regained. When the agents of Malik Sálíh presented his letter of congratulation to Shír Shah, the Emperor observed to his ministers and court, that Malik Sálíh was not only his own chieftain, but that his forefathers, from the time of Malik Afghán, were the chiefs of his forefathers also; and that the family of Malik Sálíh had no equal in rank amongst the whole of the Afghán tribes. Shír Shah after thus acknowledging Sálíh as his head and chief, and treating his agents with great distinction, dismissed them with numerous presents for their master.

“At length in the reign of Sháh Tamásíb, Sufawí, in the year of the Hijerah 965, on the night of Monday the 17th of the month Zú’lhíjjah; the bright orb of Saddo rose from the eastern horizon of the black goat’s hair tent of Malik Sálíh, and diffused his refulgent beams on the surrounding world.”

With the birth of Saddo, the ancestor of the great Ahmed Shah, Abdálí, the Introduction to the Tazkírát-ul-Mulúk closes.

Sir John Malcolm’s words on the origin of the Afgháns are—“Although the right of the Afgháns to this proud descent is very doubtful, it is evident from their personal appearance, and many of their usages, that they are a distinct race from the Persians, Tartars, and Indians, and this alone seems to give credibility to a statement which is contradicted by so many strong facts, and of which no direct proof has been produced.”

Sir William Jones was of opinion that the Afgháns are the Paropamisadæ* of the ancients, but this is very improbable, for it is proved by

* See Quintus Curtius’s Life of Alexander. Book 7.

the statements of many authorities, besides that of the work from which I have given an extract, that the Afgháns are not the aborigines of the country they at present inhabit, but have gradually advanced from the west of Asia ; and it is not improbable, but that during the lapse of ages, they might have been forced from various causes, to emigrate from the districts in the vicinity of Jerusalem, as stated in the tradition I have quoted. The Seah-Posh Kafirs are in all probability the Paropamisadæ of the writers of antiquity, respecting whom, on some future occasion, I hope to offer some remarks.

According to the Makhzan Afghání, after Ferídún's victory over Zohák, the latter was subjected to such acts of tyranny, that his children fled for safety to the mountain tract of Ghor, which at that time was only inhabited by a few scattered tribes of the Israelites, Afgháns, and others. If Jewish families could, at that period, have been inhabitants of Ghor, it is equally possible that the Afgháns themselves might have come originally from the Holy Land.*

The mountain districts of Afghánistán heard not the "Allah Akbar" of the conquering Arabs, until the fourth or fifth century of the Hijerah, by which time the sun of their power had commenced to wane. Up to this time even, we find that the Kafirs or Infidels inhabited the mountain

* In the reign of Saosduchius king of Babylon, called in scripture Nabuchodonosor the First (A. M. 3335. Ant. J. C. 669) the prophet Tobit, who was still alive and dwelt among other captives at Nineveh, a short time before his death, foretold to his children the sudden destruction of the city, of which at that time there was not the least appearance. He advised them to quit the city before its ruin came on, and to depart as soon as they had buried him and his wife. The Jews, at this time being captives, to follow the advice of Tobit, would have had in the first place to have escaped from Nineveh by stealth ; and having accomplished this much, where could they hope to find a more secure retreat, than towards the east, and in the direction of the mountainous tracts now inhabited by the Afghán tribes? See Tobit c. XIV. v. 5—13.

districts of Ghor, and continued to dwell there up to the thirteenth century of our era, when Marco Polo visited those regions.*

The Yúsufzo'e tribes, who now hold the whole of the districts to the north of the Lundy Sind, or Kábul river,† were even in the time of Báber but new comers, and in this, his statement agrees with the account in the Tazkirát-ul-Mulúk. In another place Báber mentions the people of Bajawer, as "rebels to the followers of Islám, and besides their rebellion and hostility, they followed the custom and usages of Infidels, while even the name of Islám was extirpated from among them."‡ From this it appears that the people of the country had been converted to Muhammadanism, and relapsed again to idolatry, but were *not* Afgháns.§

Nowáb Allah Yár Khán, son of the Nowáb Háfiz Rahmat Khán,|| in the preface to a lexicographical work of which he is the author, states, that "there are two divisions of the Afgháns, whose language also differs in many respects, so that the words used by some tribes are not known to, or understood by, others. They are termed Pushtún and Pukhtún and they speak the Pushto and Pukhto¶ respectively. The former is the western dialect, having some affinity to the Persian; and the latter the eastern, containing many Sanskrit and Hindí words. The people who

* Travels of Marco Polo; Marsden's Translation. Book I. Chap. 22. pp. 122.

† *Lundy Sind*, in Pushto signifies the "Little river," in contradistinction to the *Aba Sind*, or "Father of rivers," as the Indus is termed.

‡ Báber's Memoirs, page 248.

§ "Although Bajour, Sewad, Peshour, and Hashnagar, originally belonged to Kábul, yet at the present time some of these districts have been desolated, and others of them entirely occupied by the tribes of Afgháns, so that they can no longer be properly regarded as provinces." Ibid, page 141.

|| The author of the *Khullasat-ul-Ansáb*.

¶ Merely in substituting sh for kh, z for g, etc.

dwell about Kábul, and Kándahár, Shora'wak, and Pishín, are designated Bar Pushtún, or upper Afgháns from *بر* *above*; and those occupying the district of Roh, which is near Hind (India) are called Lar Pukhtún or lower Afgháns from *لر* *below*."

He describes Roh—about which has been, and still continues to be, great diversity of opinion—as “bounded on the east by Suwat and Káshmír, west by the Helmund river, north by Káshkár or Chitrál and Kafiristán, and south by the river or sea of Bukker, called in Persian Níláb, (The Blue Water) and Níl'aow or Aba-Sin, (The Father of Rivers) by the Afgháns.”

The author of the *Ferang-i-Jehángírí* gives a somewhat similar account of it; “Roh,” he says, “is the name of a range of lofty mountains, in length extending from Suwat and Bajour, to Síwní, which is in the district of Bukker in Sind; and from Hasan Abdál (in the Sind Ságur Doába, of the Panjáb) to Kándahár in breadth; and in this highland range the latter city is situated.”

I have been told by Afgháns in the vicinity of Pesh'áwer, and other places, that their ancestors first came from a district named Ghwári Margháb, which they said lies to the westward of Khorásán. This is, however, a mistake; a small village bearing this name, and the place referred to by them, is situated about mid-way between Kándahár, Shora'wak, and Girishk, which is one of the old seats of the Afghán tribes who now occupy the Pesh'áwer valley. Ghor, supposed to have been the original district of the Afghána, lies much to the north. It was from this latter place that the Ghorián tribe issued in the year 1152 A. D. when they overturned the throne of the Ghazníwíd Súltáns.

The diversity of opinion regarding the origin of the Afghána, is not

greater than that respecting their language, of which, at the time I write, with the exception of a small brochure by the late Major R. Leech of the Bombay Army, no grammar exists.* It is to be hoped that the present work, together with a dictionary in preparation, will enable the learned both of Europe and India, to give a better, and more decided opinion than heretofore on the affinity of the Afghán language to those of ancient Asia.

Sir William Jones's opinion was, that the Pushto or Pukhto language has a manifest resemblance to the Chaldaic, but Professor Klaproth vehemently denies this, and states, that nothing whatever is known regarding this dialect;† that neither in words or grammatical structure, is there the slightest resemblance between Pushto and any Semitic language, and that it is unquestionably a branch of the great Indú-Germanic division of languages.

Professor Dorn of St. Petersburg—who some few years since published a work on the Pushto language‡—in the preface to his translation of Ne'amut Ullah, gives as his opinion, that the Pushto language bears not the slightest resemblance to the Hebrew, or Chaldaic, either in its grammar or vocabulary,§ and he imagines the Afgháns may belong

* Since writing the above, Captain Vaughan of the Bengal Army has published a Grammar.

† It is to be hoped the Professor will change his opinion now, as regards the latter part of this sentence.

‡ "A Chrestomathy of the Púshtú Language, with a Glossary." St. Petersburg 1847. The work consists of extracts from a few of the best known Pushto authors, amongst which the odes of Mullá Abd-ur-Rahmán predominate. The text appears to have been printed from a recent and incorrect MS. and consequently is full of errors. In the Glossary, the meanings of many of the Pushto words are merely guessed at, and are very wide of the mark.

§ If we are to take the Glossary of Prof. D. as a specimen of the vocabulary of the Pushto, I should say the language bears more than a strong resemblance to Hebrew, Chaldaic, and other Semitic dialects, seeing that this Glossary contains *ninety per cent. of pure Arabic words*. See pages 388, 389 and 390—in which there is not *one* Pushto word; with two or three exceptions, they are all Arabic.

to the great Indú-Teutonic family of nations, and are aborigines of the country they at present inhabit. This latter opinion, however, is proved to be an erroneous one, from the writings of various authors, and many well authenticated facts.

The Baptist Missionaries of Serampúr again, consider the Pushto and the Belúch* languages, to form the connecting link, between those of Sanskrit, and those of Hebrew origin.† M. Adelung, in his *Mithridates* vol. 1st, page 225, considers Pushto an original and peculiar dialect, but at the same time acknowledges his acquaintance with it to be very slight.

Mr. Elphinstone, in his work on Kabul, Vol. 1st, page 302, with reference to the Afgháníán language, considers that its origin cannot be easily discovered. He remarks, “a large portion of the words that compose it, as also most of the verbs and particles belong to an unknown root, and in this portion are included most of those words, which from the early necessity for designating the objects they represent, must have formed parts of the original language; yet some of this very class belong to the Zend and Pehlavi, such as the terms for father and mother, sister and brother.” He also further states, that out of two hundred and eighteen Pushto words, not one had the smallest appearance of being deducible from any of the Semitic languages; but that a resemblance (five out of one hundred and ten words) can be traced between it and the Kúrdish, considered to be an Indú-Germanic tongue.

One of the most decided proofs against the erroneous idea that the Afgháns are the aborigines of the territory they at present inhabit, and that the Pushto is the original dialect of those countries, consists in the

* The Beluchki is a mixture of Persian, Sindhi, Hindí, and Sanskrit, with some original words.

† They also notice the numerous pure Hebrew roots to be found in Pushto.

facts brought to light in the decyphering of the Bactrian, and Indú-Scythian coins. M. Lassen in his interesting and erudite work* on this subject, very truly observes; "I indeed know that some have pretended to recognize the Afgháns in eastern Kábul, even as early as Alexander's time; not so Mr. Elphinstone,† who rather proves their immigration into Kábul at a much later period. This conjecture has originated with Professor Wilken,‡ who thinks he recognizes the Afgháns in the Assakanes. If these were indeed Afgháns, the Afghán language would have been spoken throughout Kábul, and the language of the coins must be the source of the Pushto. Without observing, that neither ancient authorities nor modern Afghán history§ admit or requires this supposition, the correct assertion of the learned academician himself, that the Afgháns belonged to the Medo-Persic tribe, is at variance with it; the Assakaness inhabited a country, where even in the 7th century A. D. an Indian language was spoken."

As the learned Professor urges—if the Afgháns were the aborigines of the countries they at present inhabit, the Afghánián language must, as a matter of course, have been generally spoken. Had such been the case, the language on the coins must have been the source of the Pushto, but no similarity whatever exists between them.

The Afgháns, although subdivided into numerous tribes, are undoubtedly one race, and speak one original language. Had they been the aborigines of the country at present known as Afghánistán, we must

* Points in the history of the Greek and Indú-Scythian Kings in Bactria, Kábul, and India. Page 116.

† Account of Kábul. Vol. II. pp. 10, 33, 44, 50 and 56.

‡ Abhandlg. der Berlin Acad. 1818-19, p. 261.

§ Béber does not mention any thing about Afgháns at Kábul, when he took that city.

have heard something of them from ancient writers, for we find that even in the time of Herodotus, Darius had sent an exploring expedition under Scylax of Caryanda and others as far as the Indus.* That the whole of the regions west of Jelálábád, or even as far west as Kábul, were peopled by a Hindú race, most ancient writers agree to, as also that they were of different tribes, and spoke different languages. Herodotus says —“There are many nations of Indians, and they do not speak the same language as each other; some of them are Nomades, and others not.”†

Again the father of History observes. “There are other Indians bordering on the city of Caspatyrus and the country of Pactyica, settled northwards of the other Indians, whose mode of life resembles that of the Bactrians.”‡ The country here referred to—the same as Scylax and his companions started from on their voyage down the river—is the present district of Pakhlí, north of Attak. The Indians are in all probability the ancestors of the race who still occupy that district; the Suwatees; and the people of Astor and Gilgit.

It is therefore evident that the Afgháns have immigrated into their present territories from the westward;§ and that the aborigines—the Seah

* “A great part of Asia was explored under the direction of Darius. He, being desirous to know where the Indus, which is the second river that produces crocodiles, discharged itself into the sea, sent in ships both others on whom he could rely to make a true report, and also Scylax of Caryanda. They accordingly, setting out from the city of Caspatyrus and the country of Pactyica, sailed down the river towards the east and sunrise to the sea.” Melpomene IV. 44.

† Thalia, III. 98.

‡ Thalia, III. 102.

§ The empire of the Great Cyrus extended, according to the best authorities, from the Ægean to the Indus, and from the Euxine and Caspian to Ethiopia and the Arabian sea. As it was customary to transport a whole tribe, and sometimes even a whole nation from one country to another, and as the Jews were ever a stiff-necked race, is it not possible, that the Great King may have transported some of the most troublesome amongst them to the thinly-peopled provinces of the east, where they would be too

Posh Kafirs, or Black-clad Pagans ; the Suwatees ; and the people inhabiting the hills to the north-east of Suwat, on the one side, and possibly the Belúchis and Jatts on the other—have been forced by the gradual advance of this powerful race, to move to the north-east and south-west respectively.

I formerly entertained an idea that some affinity might exist between Pushto and the language of that strange people, the Gypsies, but subsequent enquiries have convinced me to the contrary ; and I find that no trace of similarity exists between them. This may also be seen by reference to a comparative table of languages which I shall shortly publish.

Whether the Afghánián language be a dialect of the Semitic, of Zend

far away from their native land and captive countrymen to give trouble in future ? Or, as I have remarked in another place, is it not probable, as well as possible, that those of the Jews who could effect their escape, might have fled eastward, preferring a wandering life in a mountainous country, with independence, to the grinding tyranny of Cyrus's successors and their Satraps ? In fact there was no other direction to which they could have fled, except towards the north, inhabited by the Scythians who would have massacred, or at least made slaves of them or sold them as such ; or eastward, which being mountainous and but thinly peopled, was likely to afford them a permanent and secure retreat. According to Ni'amut Ullah, Zohák's children, to escape the exterminating vengeance of Ferídún, fled for refuge to the Kohistan of Ghor, and settled there ; and at his time, its only inhabitants were some scattered tribes of the Israelites, Afghúns, and others.

There are a number of Jews to be found in the south-west parts of India, and in the Bombay Army there are a great number. Where did they come from ? and when did they come ?

Again in the 5th year of Darius (A. M. 3488 ; Ant. J. C. 516.) Babylon revolted and could not be reduced until after a siege of twenty months. It is therefore probable that the Jews of whom a considerable number remained at Babylon, went out of the city before the siege was formed, as the prophets Isaiah and Jeremiah had exhorted them long before, and Zachariah very lately in the following terms : "Thou daughter of Zion, that dwellest with the daughter of Babylon, flee from the country and save thyself." Isaiah, XLVIII. 20. Jeremiah L. 8. LI. 6, 9—45. Zachariah II.

It also appears that Ochus son of Artaxerxes Mnémon, carried a number of Jewish captives into Egypt, and many others into Hyrcania, where he settled them on the coast of the Caspian (A. M. 3653, Ant. J. C. 351 ;) might not some have been sent eastward also ? See Solin. C. 35, Euseb. in Chron. etc.

or Pehlavi origin, or of the Indian stock, I will leave for others better qualified to decide. Before entering into any investigation on the subject, it must be borne in mind, that "no efforts of the learned, can ever so far alter a language, as to deface every line of resemblance between the speech of the present day and that of even the remotest ancestry: nothing but the absolute extirpation of the aboriginal natives can apparently accomplish so singular a revolution."* As an instance of this, we have merely to examine the present language of Persia, and the different dialects of the continent of India; or for a still more convincing proof, to look into the Gothic and Celtic original of the modern European languages, amidst the polish and refinement of the Greek and Latin.

Before bringing these rambling remarks to a close, I must notice a few of the most striking peculiarities of the Pushto language, which will, in some measure, serve as a guide in investigations as to its origin and affinity to the other dialects of the Asiatic continent. It will however be well, first to point out the best and most effectual method of ascertaining the *real* affinity of oriental languages.

Baron William Humbolt, in an essay on this highly important subject remarks; "I confess that I am extremely averse to the system which proceeds on the supposition that we can judge of the affinity of languages merely by a certain number of ideas expressed in the different languages which we wish to compare. I beg you will not suppose, however, that I am insensible to the value and utility of the comparisons: on the contrary when they are well executed, I appreciate all their importance; but I can never deem them sufficient to answer the end for which they

* Richardson's Dissertation.

have been undertaken; they certainly form part of the data to be taken into account in deciding on the affinity of languages, but we should never be guided by them alone, if we wish to arrive at a solid, complete and certain conclusion. If we would make ourselves acquainted with the relation between two languages, we ought to possess a thorough and profound knowledge of each of them. This is the principle dictated alike by common sense and by that precision acquired by the habit of scientific research.

“I do not mean to say, that, if we are unable to attain a profound knowledge of each idiom, we should on this account entirely suspend our judgment: I only insist on it that we should not prescribe to ourselves arbitrary limits, and imagine that we are forming our judgment on a firm basis, while in reality it is insufficient.

“But further, I am convinced that it is only by an accurate examination of the grammar of languages, that we can pronounce a decisive judgment on their true affinities.

“If two languages, such for instance as the Sanskrit and the Greek, exhibit grammatical forms which are identical in arrangement, and have a close analogy in their sounds, we have an incontestible proof that these two languages belong to the same family.

“The difference between the real affinity of languages, which presumes affiliation as it were among the nations who speak them, and that degree of relation which is purely historical, and only indicates temporary and accidental connexions among nations, is, in my opinion, of the greatest importance. Now it appears to me impossible ever to ascertain that difference merely by the examination of words; especially, if we examine but a small number of them,

“But whatever opinion may be entertained with respect to this manner of considering the difference of languages, it appears to me at all events demonstrated: First, that all research into the affinity of languages, which does not enter quite as much into the examination of the grammatical system as into that of words, is faulty and imperfect; and, Secondly, that the proofs of the real affinity of languages, that is to say, the question whether two languages belong to the same family, ought to be principally deduced from that alone; since the identity of words only proves a resemblance such as may be purely historical and accidental.”

There are nine letters of the Arabic alphabet which never occur in pure Afghánían words,—**ث, ح, ذ, ص, ض, ط, ظ, ع, and ف**; and therefore the language really contains but twenty-nine letters, including five peculiar ones, to which, after a careful comparison of six hundred alphabets, I find that there is no similarity as to form or sound, either in Arabic, Zend, or Sanskrit; but characters similar in sound are contained in most of the Semitic, and some Tártárian dialects. The Pushto letters with the corresponding ones in the languages referred to are as follow.

ع *ts* or *tz*, pronounced *tse* or *tze*, has an equivalent in the Chaldaic **ܥ** *ts*, Hebrew **צ** *tsóde*, Samaritan **𐤇** *tsáde*, Syriac **ܥ** *tsode*, Ethiopic and Amharic **ረ** *tza*, Armenian **ժ** *tsa*, Palmyren **𐤌** *ts*, Phœnician **𐤕** or **𐤖** *ts*, Punic **𐤕** *ts*, Kufic **ط** *ts*, Georgian **ც** *ts*, Mongolish **ᠴ** *ts*, Mandchú **ᠴ** *tsa*, Thibetan **ཇ** *ts*, Albanian **ç** - **ç** *ts*, Korean **ㅈ** - **ㅉ** *ts*, and the Japanic **ツ** - **チ** - **チ** *tse*.

د *dz* or *ds*, pronounced *dze* or *dse*, similar to the Hebrew **ד** *dsain*, Aramáic **ד** *ds*, Palmyren **𐤌** *ds*, Phœnician **ד** *ds*, Kufic **د** *ds*, Syriac **ܕ** *dzain*, the Assyrian cuniform **𐎢** - **𐎣** *dz* or *ds*, Armenian **ծ** *ds*

dza, Greek ζ *zeta*, Georgian ღ *ds*, Mongolish ᠳ - ᠰ *ds*, and Corean ㄷ - ㅈ *ds*, Mandchú ㄸ - ㅉ *ds*, Japanese ㄸ *dz*.

ᲁ *urray*, for which with perhaps the harsh ᲁ *rh* of the Armenian, there is no equivalent in any of the known dialects of the old world. Some persons, and among them Major Leech, have considered the Sanskrit lingual ॠ as similar in sound; but it is merely necessary to hear it pronounced by an Afghán mountaineer to convince any one of the total difference, indeed, it is almost impossible to give a proper idea of its sound in writing. Kufic ځ *r*, is like it in form.

ܠܝܢ *khin* bears some similarity to the ܠܝܢ *k'ch* of the Chaldaic, and with this exception, no sound like it is to be found amongst the letters of the six hundred alphabets before referred to.*

نر or نرر *urrún*, is a combination of the sound of *urray* and ن *nún*, the latter nasal. It is quite impossible to acquire the real pronunciation except from an Afghán mouth when using the word بانر *bánrra*, the eye-lash, or كانرري *kánrrre*, stone. The رن *rún* of the Sindían language is something like it.

Pushto also, like the Semitic dialects, of which family I am inclined to consider it, has the *t'h* with a strong aspiration, to which sound the Persians have an unconquerable antipathy; indeed their mouths seem to be so formed as to be unable to utter it. Like the Jews and Egyptians, as well as the Arabs, the Afgháns uniformly give the hard sounds, *t'h*, *d'h*, *ds*, *dtz*, *dz*, etc., to those characters which the Persians have ever softened to *z* and *s*. The pronunciation too, is somewhat difficult

* See Die Schriftzeichen des gesammten Erdkreises. Vienna. 1851, also, Alphabete orientalischer und occidentalischer Sprachen zum Gebrauch für Schriftsetzer und Correctoren. Leipzig. 1850.

on account of the use of several gutturals, and the combinations of such letters as شب, کخ, خک, etc., which are difficult to enunciate.

In harshness of pronunciation, and in the declensions of its nouns, it bears great resemblance to the Zend and Pehlavi; and like the former language, can be, and often is written in old works, on which alone we can place dependence, by distinct letters in the body of each word, instead of introducing the short vowels. Of the affinity of the Zend and Sanskrit at present there is no doubt; but the Pehlavi appears to have a greater affinity to the Arabic, and to differ little from the present language of Persia.*

In Arabic and Persian it is impossible to sound a consonant which may be the first letter of a word, without the aid of a vowel, whilst in Pushto there are numbers of words beginning with a consonant immediately followed by another; as, شبه *shpah*, night, روح *rwadz*, day, غلا *ghlá*, theft, بنکته *khkatak*, below.

The vowels and consonants used in Pushto have the same powers as those of the Arabic, Hebrew, and other Semitic dialects. Like them it has two genders—the masculine and feminine; but the former have a dual form, which is wanting in the latter. In this respect the Afghání-án also differs from the Zend and the Sanskrit, but agrees with the Pehlavi, from which the modern Persian is derived. In common with the Hebrew, Arabic and Persian, it has the peculiar separable and inseparable pronouns, the latter being invariably attached to some preceding word, whether a noun, verb, or particle. When attached to nouns

* Sir William Jones has stated, that “having compared a Pehlavi translation of the inscription in the Gúlistán on the diadem of Cyrus, and from the Pázend words in the Ferang-i Jehángírí, he became convinced that the Pehlavi is a dialect of the Chaldaic.”—Asiatic Res.

they signify possession or propriety; and with intransitive verbs in the course of conjugation, are used in the place of personal pronouns; and with transitives point out the objective case.* This is also a peculiar feature of the Sindíán language, which has several letters in common with Pushto, besides its own peculiar ones. The inflexions of the Afghání verbs too are formed according to the Arabic and Hebrew system, with two original tenses only—the *mází* or past, and the *muzáræ* or aorist, the past participle being used in the construction of the compound tenses, with the aid of the auxiliary, *to be*. Another peculiarity is, that the intransitive verbs agree in gender with the nominative, whilst the transitives are governed both in gender and number by the objective case. In many respects the Pushto syntax agrees with that of the Hebrew; and I have no doubt but that much greater affinity will be found to exist between them, if compared by any one well versed in the latter language.

The Pushto language is spoken with considerable variation in orthography and pronunciation, from the valley of Pishín south of Kandá-hár, to Kafiristán on the north; and from the banks of the Helmand on the west, to the Attok, Sindhu, or Indus on the east—throughout the Sama or plain of the Yúsufzo'es; the mountainous districts of Bajawer, Pánjkorat Suwat, and Bunír, to Astor on the borders of Little Thibet—an immense tract of country, equal in extent to the entire Spanish peninsula.

The numerous convulsions to which the country of the children of Afghána has been subjected for the last seventy or eighty years, have necessarily affected their language also; hence the great variation

* See Hebrew Grammar by Prof. Lee, p. 80, Art. 153, p. 260, Art. 220. London. 1827.

† *Kor* is the Pushto for house, and *Pánj* the Persian for five.

observable in the orthography and mode of writing of modern Pushto works. On this account, no dependence whatever can be placed on any manuscript of later date than the reign of the founder of the Durání empire—Ahmed Shah, Abdálí, (one of their poetical authors) for it is almost impossible to find two copies of one author, unless written by one person, agreeing on these essential points. I have in my possession a rare prose work, which was written in the reign of the Emperor Aurengzeb, which I picked up in a most out-of-way place,—a pawn shop at Bombay. The mode of writing and orthography in it, I have generally adopted, together with that of the Makhzan Afgháni, throughout the following pages.

The assistance which I have derived from a knowledge of the dialects of the neighbouring territories, to six of which I have devoted many years, has been very great, indeed more than I can well express. It has enabled me to trace words of Arabic, Persian, Túrki, Sanskrit, and Hindí origin, greatly garbled in orthography, and vitiated in pronunciation, which a person unacquainted with them in any way, would in all probability set down as pure Pushto.

As an example of this, I will mention one instance alone. M. Klaproth in his apparent eagerness for classing the Belúch language, which is a mixture of Persian, Sindhí, Panjábí, Hindí and Sanskrit, amongst the Indú-Germanic family of tongues, commits an error, from, I fancy, ignorance of the Persian language. He gives the following table :*

<i>Belúch.</i>	<i>German.</i>	<i>Latin.</i>	<i>Greek.</i>	<i>English.</i>
Shash Hapt	Sechs	Sex Septem	Hepta	Six Seven

* I am indebted for this to Thornton's Gazetteer.

Now the Persian for six is شش *shash*, and seven is هفت *haft*, which two words, to all appearance, have a greater affinity to the Belúch words here mentioned, than to either German, Latin, Greek, or English; in fact they are precisely the same words, for ف is used for and pronounced پ indiscriminately, and would be written exactly the same in both languages. If we consider that Belúchistán is merely separated from the Persian province of Kirmán by a range of mountains, the similarity is naturally accounted for, without leaving Asia for that purpose, as the learned Professor appears to have done—“*Ea sub oculis posita negligimus: proximorum incuriosi, longinqua sectamur.*”

I think it will be generally allowed, that at the present time, a knowledge of the language of Afghánistán is a desideratum, holding as we do the Derájat, Bunnu Ták, Kohát, Pesh'áwer, and the Sama, or Plain of the Yúsufzo'es, throughout which districts, with the exception of Dcráh Ghází Khán, nine-tenths of the people speak no other dialect. By being acquainted with this language, an officer can communicate personally with the people of the country, and give ear to their complaints without the aid of Moonshces and others as Interpreters. In respect to Police Officers, they can thereby communicate their secret orders direct, without fear of betrayal by a third party. Doubtless much discontent and heart-burning is enkindled in the minds of the Afgháns, who are by nature a proud, fiery, and independent race, from having to come into contact at all with natives of Hindústán, whom they hold in supreme contempt, and their former triumphs over whom at Paníput and other places, they do not appear to have forgotten.

We have also in Sindh and the Panjáb, seven local infantry corps, which contain at least a proportion of one half Afgháns or Rohillas,

whose native tongue is Pushto, and many of whom understand Hindústání but imperfectly from the lips of a qualified Interpreter. A translation of the articles of War can be easily made, of which a specimen will be found in the appendix to the Grammar. At Courts-Martial a colloquial knowledge is indispensable.

Another still more pressing reason why we should persevere in the acquirement of a knowledge of the Afgháníán language, is, the fact, that for the last sixty years the "Bear of the North"—whose icy breath freezes and nips in the bud the tender germs of civilization and political freedom,—has been advancing with slow, but sure and steady steps, into the very heart of Asia; and has, for years past employed, and even at the present moment, employs his Armenian spies, not only at Kábul and in Túrkhistán, but at Ladákh and in Káshmir also. The Russians too appear to have paid considerable attention, and to have made great progress in the study of Pushto, if we may judge from the work published some time since by Professor Dorn of St. Petersburg, who has been the first to produce a work in the language.

The age of Dost Muhammad Khán is now so great, that in all probability a year or two more must terminate the earthly career of that extraordinary man. His death will be the signal for the commencement of civil dissensions, and doubtless many astonishing changes will take place in Afghánistán. Opportunities may offer themselves for the renewal of friendly intercourse between the two nations, which should not be allowed to pass; and let trade and commerce be encouraged by all and every legitimate means. This effected, there is not much fear of the semi-barbarian Russians establishing themselves in Afghánistán; although should they even succeed in debouching from the Khaiber Pass

on the plain of Jamrúd, there is not much doubt, but that they will merely add other heaps to the bones which have already whitened on that scene of numerous conflicts.

The object of Russia, however, does not appear to be Afghánistán alone,* for twelve years back we have heard of their having established

* "One of the principal objects, he (Prince Gortschakof, Governor-General of Siberia) had in view, was the organization of a Russian settlement through the Kirghis Steppes, in the direct line to Thibet. The distance, as the crow flies, from Omsk to the frontier of Thibet is twelve hundred *versts*: through a part of this desert the natives are on friendly terms with the Russians. So soon therefore, as a permanent settlement is established through the whole distance, immense advantages will be gained to Russian commerce. At this moment this object is accomplished in nine hundred *versts*, or three quarters of the way. A line of Cossacks is permanently formed, provided with guns, ammunition, and all the necessaries for a fixed residence, which may be liable to hostile incursions from time to time. The Kirghis, however, stand in such awe of the Cossacks, and the benefits they derive from trading with Russia are such, that the caravans now go as securely the whole nine hundred *versts*, as in any part of the empire. *Every summer sees some fresh point gained*; and there is no doubt, that in a few years, the Russian dominion will only end where that of Thibet begins. They were for some time, stopped by a district more desert and inhospitable than the rest, which was supposed to reach to the Thibetan frontier; but it has been discovered by a Cossack, who was three years prisoner in the country, that it only extends about ninety *versts*, and he described the other side of it as being fertile, well watered, and altogether different from the other Steppes. There will, therefore probably be no further obstacle to their progress, and a glance at the map will show that *they are much nearer to our Indian frontier here, than by any other road they can take.*

"Once established as far as the boundary of Thibet, the Russians will have no great difficulty in obtaining a footing in it, and a transit for their merchandize to India would be a matter of course.

"There is at Omsk a military school where five hundred boys are educated, who are to become soldiers, most of them being soldier's children, some few Kirghis, and the sons of exiles. The establishment is admirably conducted: we went over it several times, and nothing could exceed the regularity and order which prevailed. There is another military school for Cossacks only, and the boys are destined for a different career in some respects from the others. We may safely defy any country in the world to produce an establishment in any way superior to this; our only doubt is, if it is not too good for those who are brought up in it, considering what their future destination is likely to be. The boys are taught drawing, algebra, languages, history, and fortification, the first class who were all under seventeen years of age, studied principally the Oriental languages, and are intended for interpreters and agents in the East. We were told by General Schramm, who has the superintendence of the school, that

a line of Cossack posts, provided with guns, and all the munitions of war, on nine of the twelve hundred *vershs* of desert, which separates the city of Omsk, the capital of Western Siberia from the Thibetan frontier.

Unlike most Eastern nations, the Afgháns appear to regard women in a great measure on an equality with themselves in this world at least; and the latter generally receive some sort of education.

Some of the Afghán females of the higher class, are famous for their knowledge of Pushto which they read and write. The daughter of the late Dalíl Khán, Arbáb, or chief of Torú,* near Pesh'áwer, is celebrated for her learning, and general proficiency in the Afghán language. Pesh'áwer, some fifty or sixty years since, was one of the principal seats of Muhammadan learning, and by many was considered a more learned city than even Bokhárá itself.

The custom is for boys and girls of from five to twelve years of age to go to the same school. After learning the letters they immediately commence reading the Korán in Arabic, but of course without understanding it. On its completion they begin to read some Pushto work usually a commentary on the Korán, or an explanation of the rites and ceremonies of their faith, such as may be found in the work entitled Rúshíd-ul-By'án, or some such religious subject. After the twelfth year,

most of those who composed the first class understood Mongolian, Arabic, and Persian, and have also native youths to teach them the *patois* of the Nomadic tribes.

"We cannot however, wonder, when these pains are taken in the wilds of Siberia to educate boys for the services they are to perform as men, that Russian diplomatic agents should be so superior to our own, and the habit of thinking such a preparation must have created, cannot fail to give them great advantages as negociators and general agents." "Recollections of Siberia in the years 1840 and 1841," by C. H. Cottrell, Esq., London: J. W. Parker.

* Torú, or Tolú, is a town or cluster of villages in the Yúsufzo'e country, about eleven miles north of Nohshaira, and containing about 5000 inhabitants.

the girls either attend a dame's school, or, if their parents can afford it, are taught at home. Sometimes boys under twelve years of age, go to a dame's school with grown up girls of fifteen and upwards; but this custom is only prevalent at a distance from towns, as in most large places there are separate schools for males and females. The scholars either pay a small sum monthly to their teacher, or make him a present after having completed the perusal of the Korán, according to the position and means of their parents. Amongst some tribes a portion of land is allotted to the Mullá or Priest, who also acts as village school-master.

The Afghán language, taking all things into consideration, is by no means poor in literature. There are numerous poets, of whom Abdur-Rahmán who flourished in Aurengzeb's time, is perhaps, the best known and most generally esteemed. He was a Mullá or Priest, and his writings, which are of a religious character, are collected in the form of a Dewán—a certain number of odes ending with each letter of the alphabet, from *a* to *y*. The Dewán is the form in which most of the poetical works are arranged.

The next most popular poet is Khúshhál Khán who was chief of the powerful clan of Khaṭṭak in the time of the Emperor Aurengzeb, and passed his life in struggling against the oppressive power of that monarch. The following verse from a poem written during his confinement in the fortress of Gwalior by the Emperor, is characteristic of the man.

Cheer up then heart! I have by me,
A healing balm for every throe—
That Khúshhál Khán's an Afghán true,
Aurengzeb's mortal foe.*

Khúshhál was also author of a History of the Afgháns, which work

* I regret that want of space will not allow me to give the poem entire.

is now very rarely obtainable ; and of a translation of Pilpay's Fables (the *Anwári Soheli* of the Persian) entitled *Æ'yár Dánish*, or the "Touchstone of Wisdom," examples from which will be found in the Grammar. He also wrote a small volume on the forms of prayer, and other religious matters.

The poems of Ahmed Sháh, Abdáli, the great founder of the Durání monarchy, and conqueror of the Múráthí host at Paníput, are principally in an amorous and metaphysical strain, and contain a number of difficult Arabic words. His poetry is highly esteemed, perhaps more so, than its merit demands.

The next author to be noticed is Mullá Abd-ul-Hamíd who flourished in the time of Timúr the son and successor of Ahmed Sháh. His odes which are mostly of an amorous or moral tendency contain many fine sentiments. He is the Shaik Saadí of the Pushto, and I must say, that I prefer his poems to any of the others. The numerous extracts which I have drawn from his works as examples in the Grammar, will give a pretty good idea of his style. They are entitled, *Dur-wo-Marján*—Pearls and Corals.

Futtih Khán, Yúsufzo'e,* surnamed Mírzá, the next poet in point of popularity was a Súfí, and his works are a mass of mysticisms. He served in the wars of Aurengzeb in Guzerát and the Dekkan in 1686 and the following years.†

Kasím Alí Khán of the notorious tribe of Afrídí, is the author of a *Dewán*, but his odes also bear the stamp of mysticism. He was born

* Some say he was of the family of Báízid (Bájízid) Ansári, the founder of the Roshnián sect, called Pír Tárek or Saint of Darkness, by Akhúnd Darweza.

† I have in my possession the copy of his works which belonged to the Hon'ble Mr. Elphinstone, containing that gentleman's name in his own writing.

at Furakábád in India, in the time of Nowáb Muzaffar Jung; and according to the account given of himself in one of his odes, he was acquainted with Afghání, Arabic, Túrki, Persian, Hindí and a little English. He has devoted one entire ode to the abuse of the English, just arrived in India, whom he calls "a nation of shop-keepers, who in Hindústán have turned into soldiers."

The romantic and interesting poems of Saif-ul-Mulúk and Badrí Jamál, by Gulám Muhammad, and Bahrám Gúr, by Fy'áz, must not be overlooked. The authors, who are but little known, are said to have flourished in the seventeenth century, which appears to have produced most of the Pushto authors.

The other poetical works most generally known are, The Tale of Súl-tán Jumjumah, by Emám-ud-Dín; Mæraj Nameh, by Gulám Muhammad; Rashíd-ul-By'án, by Akhúnd Rashíd; Mukhammas of Abd-ul-Kádir; Majmúzeát-i-Kándahárí; and some others of less note.

The prose writings are numerous; but with the exception of the romantic story of Adam Khán and Durkhání mentioned by Mr. Elphinstone in his "Account of Kábul," and a few others, they are mostly on divinity. The principal are, the Fawá'id-ush-Sharri'æa, written by Akhúnd Kásim in 1560; Maklîzan Afghání, by the celebrated Akhúnd Darwezah* who lies buried at Pesh'áwer; the works of Bábu Ján, said to have been a converted Seah Posh Kaffir who again relapsed; the Jung Nameh containing the history of Hasan and Husain, by Gulám

* Professor Dorn in his Chrestomathy states, that Akhúnd Darwezah was the first author who composed in the Afghán language; but he neither states how he has arrived at this conclusion, nor his authority for such a statement. In the same manner he considers Khúshhál Khán to be the author of Adam Khán and Durkhání, but neither the one or the other is actually known.

Muhammad; Núr Nameh, by Ján Muhammad; Gúlistán-i-Rahmat, by Nowáb Muhammad Mustajib Khán in 1800; Tafzír—a translation from the Korán; Hazár Masá'il; Hiyát-ul-Mumínín; Akhír Nameh; and several others.

Besides the original Afghán writings, there are also numerous translations from Arabic and Persian authors, both poetical and prose. Amongst those which have come under my own observation are, the Gúlistán of Saadi, translated by Amír Muhammad, Ansárí; Yúsuf and Zulíkhá of Jámí, by Abd-ul-Kádír; Majnún and Laila of Jámí, by Bai Khán of Bunír; the Kasídah Surí'ání; and the Kasídah Bardah, by Akhúnd Darwezah.*

There are two valuable lexicographical works,—the Rí'az-ul-Mahábbat (Gardens of Friendship) by the Nowáb Háfiz Mahábbat Khán, compiled at the request of Sir George Barlow in 1805-6. It is an extensive work of about 700 pages small folio, but is chiefly devoted to the conjugation of the Afghán verbs, which are exceedingly difficult from their irregularity. The author however was a native of Hindústán, and many peculiarities regarding the verbs and tenses, have been omitted. The

* The so-called translation of the Old and New Testaments made by the Serampore Missionaries in 1818, bears a very slight resemblance to the sacred writings; in fact it is quite ridiculous and quite painful to read. I will merely give one specimen, the well known verse from the Sermon on the mount—"Judge not, that ye be not judged." The Pushto is in the following terms:—

انصاف مكويښي د پاره د ديه چه انصاف كړي شوي به نشيښي

"Do not justice unto any one, lest justice shall be done unto you ! ! ! ! !" Is this Christian doctrine? verily, if the Infidels are to judge of our religion from such translations as this, it is not to be wondered at that they should scoff at, hold our faith in ridicule, and call us Káfirs or Blasphemers. It is quite evident that in making this translation the English has been merely transposed for the Pushto without the slightest consideration as to difference of idiom, style, and arrangement of the languages. I trust the other translations of the Scriptures are better than the Pushto one.

vocabulary is valuable. The other work, entitled *Æajá'ib-ul-Lughat*, (Curiosities of Language) was written about the year 1808, by Nowáb Alláh Yár Khán of the Barech tribe, who was also a native of India. The work contains 640 pages of 17 lines to a page.

Kasim Alí Áfrídí, in one of his odes, besides the authors already mentioned, gives the names of several others—Dowlat, said to have been a Hindú, Meher Alí, Sikunder, Ashráf, Arzání, Mukhlis, Karím 'Khán, Kázim Khán, surnamed Shaidah, Allah Dád, Karím Dád, Fázil, Latarr, and Meher Sháh, but they are little known.

There is a host of ballad writers, and some of their compositions sung by the wandering minstrels are very spirited, and put me in mind of those of our own land. During my residence at Pesh'áwer I had several of them written out. The following is a specimen of one which I have attempted to turn into English ballad style, retaining in some measure the metre of the original. The translation is almost literal.

The Fight at Nohshaira.

The battle of Nohshaira was fought in 1823, between the Afgháns under Sirdár Muhammad Azím Khán, Bárakzo'e, brother of Dost Muhammad Khán, and the Seiks under Runjít Singh, in which Abbás Khán Khaṭṭak was slain, besides a host of Yúsufzo'es.

In misery and grief I'm plung'd,
By ruthless Fate's decree;
Alas! that from its cruel laws,
There's no escape for me.

What shall I say of Abbás Khán,
That Khaṭṭak chief so bold;
At his sad fate I'm sorely griev'd
And that by me 'tis told.

He first did march to Wuzír Bagh,*
 Where cypresses do wave ;
 And there he muster'd all his clan :
 They were like lions brave.

He from Pesh'áwer then did start,
 For Azím Khán to fight ;
 And with five hundred Khattaks true,
 He reach'd Nohshair that night.

When morning dawn'd, the Seiks advanc'd,
 The Afghán host to crush ;
 But Gházis† they, on Nának's sons‡
 Did like a torrent rush.

On Khaiber's heights, when rains do pour,
 And wintry blasts do blow ;
 The little rills, to torrents swell'd,
 All Jamrúd's plain§ o'erflow.

That day they kill'd of Singhs enough,
 Of heads to raise a dome ;
 But t'was decrec'd Nohshaira's plain,
 To them should be a tomb.

At eventide, the chieftain's steed,
 Fell 'midst a heap of slain ;
 By night, his band, oh ! where were they ?
 Dead on the bloody plain !

Night clos'd round him, still he fought,
 All faint and out of breath :
 A Hourí's|| hand the Sherbet gives,
 The Martyr meets his death—

* The Wúzir Bagh or Minister's Garden lies outside the city of Pesh'áwer to the south. It contains a residence, and was remarkable on account of the number of cypress trees it formerly contained. The garden was laid out by Sirdár Futtih Khán, the celebrated Wuzír of Muhammad Sháh, and the brother of Dost Muhammad Khán, Bárákzo'e, at present ruler of Kábul. The garden has since been chiefly occupied by the other brother, Sultán Muhammad Khán, and his numerous Hárem.

† Ghází—one who fights against infidels : a gallant soldier.

‡ Nának—the name of the Saint of the Seiks, and the founder of the sect.

§ "Jamrúd's plain"—"After heavy rains in the mountains, the rivulets swelled to torrents rush from the hills with violence, and carry every thing before them." See my "Account of Pesh'áwer," on the rivers of the province. Bo. Geo. Trans. 1851-52.

|| Hourí—a black-eyed nymph of the Muhammadan Paradise, of which, every true believer is to have no less than seventy-two.

To spare his life, the Seiks they did,
 Pledge every sacred word :
 No Heav'n they dread—deceitful foes !
 They put him to the sword.

In Akorá* when† this tale was told,
 The people were dismay'd
 And when night came, the hero's corse,
 They from the field convey'd.

It seem'd the latter day was come,
 So sore aggriev'd were they ;
 And minstrels did their rebeks break,
 Deep sorrow to display.

Next morning from Akorá then,
 Set out a mournful train ;
 And to Pesh'áwer bore the corpse,
 Of him so basely slain.

The people of Pesh'áwer wept,
 When they his fate did hear ;
 And then they laid the body in,
 The grave-yard of Pánj Pír.

Wakán ! lament for Abbás Khán,
 That Khattak chief so bold ;
 Oh where ! the like of him, oh where !
 Shall we again behold.

* Akorá—is a small town about ten miles west of the Indus or Attok : it is the chief town of the Khattak tribe.

† “The grave yard of Pánj Pír”—The Zí'arat-i-Pánj Pír, or the Shrine of the Five Saints,” is situated about a mile south-east of Pesh'áwer.

A

G R A M M A R

OF THE

PUSHTO LANGUAGE.

“In languages which have both a *written*, and a *spoken* form, the usages of the former rather than the latter are held to determine the rules of grammar. The *written* is always more perfect than the *spoken* form of a language. The latter exhibits *actual* usage ; but the former exhibits also *national* and *reputable* usage.”

J. M. M'CULLOCH, D. D.

Chapter I.

THE ALPHABET.

1. THE Pushto or Afgháníán language is written in the نَسْخ *naskh* character of Arabic, which is of the same general use amongst the Arabs, as the Roman in Europe.* It succeeded the Kufik in which the Korán was first written, and is considered to have had a common origin with the Hebrew and Chaldaik, from the Semitic.†

2. It was invented in the third century of the Hijerah by Ibn Moklah, who was successively *wuzír* or minister to the Khálifs, Al Moktádir, Al Káhir, and Al Rádi, who occupied the throne of Baghdád about three

* The Sindíán language is also written in the *naskh*.

† See Introduction, page 6.

hundred years after the Prophet—from the year 908 to 940 of our era ; and was subsequently altered and improved by Názim and Tograi, who were respectively ministers to the Khálifs, Jelál-ud-Dín and Másúd. It was brought to great perfection by Alí Ibn Bowáb, who flourished in the following century, and other celebrated caligraphists, amongst whom was Yakút-al Mostásimí, the Secretary of Al Mostásim, the eighth of the Abbásidis, with whom the glory of his family and nation expired.*

3. The original Pushto alphabet, before the introduction of Arabic words into the language, consisted of twenty-nine different sounds only, as may be seen by comparison with old manuscripts ; but at present the Afgháns also use the twenty-eight Arabian letters, with the addition of the extra four—پ چ ژ and ك—adopted by the Persians, altogether making a total of forty characters, the whole of which are consonants.

4. Several letters assume different shapes according to their position at the commencement, middle, or end of a word ; the names, order, and figures of which may be seen in the following table.

* Gibbon, vol. II., p. 335.

PUSHTO LETTERS.

Unconnected.	Medial.	Initial.	Names.	Roman.	Examples.
ا	ا	ا	الف	a, á, i, u,	As in English.
ب	ب	ب	بې	b.	Ditto.
پ	پ	پ	پې	p.	Ditto.
ت	ت	ت	تې	t.	Ditto.
ټ	ټ	ټ	ټې	tt.	By reverting the point of the tongue to the palate.
ث	ث	ث	ثې	t's.	As <i>th</i> in <i>thing</i> , or lisped <i>s</i> .
س	س	س	سې	t's.	As <i>ts</i> , or Hebrew <i>tsode</i> .
ج	ج	ج	جې	j.	As <i>j</i> in <i>judge</i> .
چ	چ	چ	چې	ch.	As in <i>church</i> .
ح	ح	ح	حې	.h.	Strongly aspirated, as in double <i>h</i> .
خ	خ	خ	خې	kh.	Guttural, as <i>ch</i> in Scotch <i>loch</i> .
د	د	د	دې	d.	As in <i>dear</i> .
ډ	ډ	ډ	ډې	dd.	Harsh, as double <i>d</i> .
ز	ز	ز	زې	z.	As in <i>zeal</i> , by Arabs <i>dih</i> .

PUSHTO LETTERS.

Unconnected.	Medial.	Initial.	Names.	Roman.	Examples.
ر	ر	ر	ري	r.	As in <i>run</i> .
ړ	ړ	ړ	ړي	rr.	As broad Northumbrian <i>r</i> .
ز	ز	ز	زي	z.	As in English.
ځ	ځ	ځ	ځي	dz.	As <i>dz</i> would be in English.
ژ	ژ	ژ	ژي	jz.	As <i>s</i> in pleasure, or soft French <i>j</i> .
س	س	س	سين	s.	As in <i>sense</i> .
ش	ش	ش	شين	sh.	As <i>sh</i> in <i>shell</i> .
ښ	ښ	ښ	بين	khín.	Peculiar to Pushto.
ص	ص	ص	صاد	ss.	As <i>ss</i> in <i>dissolve</i> .
ډ	ډ	ډ	ډاد	dz.	As in English, by Arabs <i>dwd</i> .
ط	ط	ط	طوي	t.	English <i>t</i> with slight aspiration.
ظ	ظ	ظ	ظوي	z.	Ditto <i>z</i> ditto.
ع	ع	ع	عين	æ or á.	Guttural ; becomes also i, o, u, by change of vowel points.

PUSHTO LETTERS.

Unconnected.	Medial.	Initial.	Names.	Roman.	Examples.
غ	غ	غ	غَيْن	gh.	Guttural.
ف	ف	ف	فِي	f.	English <i>f</i> .
ق	ق	ق	قَاف	k, q.	Guttural.
ک	ک	ک	کَاف	k.	As in <i>king</i> .
گ	گ	گ	گَاف	g.	As in <i>give</i> .
ل	ل	ل	لَام	l.	As English <i>l</i> .
م	م	م	مِيم	m.	Ditto.
ن	ن	ن	نُون	n.	Ditto.
ڼ	ڼ	ڼ	نُون	ṛn.	Pronounced <i>ṛn</i> .
و	و	و	وَو	w, ú, o, ow.	According to the vowel points.
ه	ه	ه	هَمِي	h.	Slightly aspirated.
ء	ء	ء	هَمْزَة	a.	Another form of alif.
ي	ي	ي	يِي	y, e, í, ai,	According to the vowel points.

5. It is a matter of some difficulty to establish exact rules for the pronunciation of a language like the Afgháníán, spoken by so many different tribes, several of whom are widely separated, and have little or no intercourse with each other. In such cases the ear will be found a sure, and at the same time, easy guide, together, with the knowledge of the powers of the Arabian letters, with which the student is supposed to be already acquainted.

6. The eastern Afgháns, viz. :—the tribes of Pesh'áwer, the Yúsufzo'es of the Sama or Plain, of Suwat, Panjkora, and Bunír, use the letter *خ* or *ش* instead of *ش*, and change *ر* into *ك*. In the same manner the western Afgháns invariably substitute *ش* for *خ* or *ش* and *ر* for *ك*. The Damánís, and Gházozes, change *خ* into *ج*. The Khaiberís also change these letters in such a manner, that at first it is difficult to understand them.

حَرَكَات

THE VOWELS—*harkát*.

7. There are three vowels in Pushto, as in Arabic, and Persian; viz. (—) *زَبَر* *zabar*, or *فَتْحَة* *fat'ha*, (—) *زَبَر* *zer* or *كَسْرَة* *kasrah*, and (—) *پِش* *pesh* or *ضَمَة* *zammah*.

8. The consonants *و*, *ي*, *ا*, are often found in old manuscript works, used instead of these vowel points; and in this respect, bears a striking resemblance to the Zend and Sanskrit, which express all the long and short vowels by distinct marks. This will be more fully explained in another place.

9. The vowels if not followed by the letters *و*, *ي*, *ا*, represent the

short vowels *a, i, u*, respectively; thus **ب** *ba*, **بِ** *bi*, and **بُ** *bu*; but the consonant must invariably begin the syllable.

10. Should the vowels be followed by **و**, **ي**, respectively, then the syllable is long, as **بَا** *bá*, **بِي** *bí*, **بُو** *bú*; and these three letters **و**, **ي**, **ا** are then called quiescent and homogeneous with their preceding vowels.

11. When (—) *zabar* is followed by **و** or **ي**, the syllable then becomes a diphthong; as **بَو** *bau* or *bow*, **بِي** *bai*.

12. There are some cases in Persian in which **و** followed by **خ** or **ن** having the vowel *fat'ha* or *zabar*, and succeeded by **ا** is very slightly, if at all, sounded. Thus **خَوَاب** (sleep) is pronounced *kh'áb* not *khwáb*, and **خَوَان** (a table) *kh'án* not *khwán*. It must however be borne in mind, that it is quite the contrary in *Pushto*, and all the letters must be sounded, for example;— **خَوَارِي** *khwári*, humility **خَوَانِي** *khwákhe*, a wife's mother.

13. ° or ^, **جَزَم** or **جَزْمَه** *jazm* or *jazmah*, placed over a consonant shows, that the letter is quiescent and the syllable ends there; as **پَرَهَر** *par'har*, a wound, **تَسَرْمَن** *tsar-man*, leather.

14. ~, **مَدَدَه** or **مَد** *maddah* or *madd* is another form of **ا** (*alif*), and placed over a letter prolongs the sound; as **اَس** *ás*, a horse **اَغْزِي** *ágh-say*, a thorn, and **اَخْنَبِ** *ákhkh*, alas!

15. **تَشْدِيد** *tashdíd*, signifies that the consonant must be doubled, but this remark has a reference more to Arabic words used in *Pushto* than *Pushto* itself; thus, **تَوَلَّا** *tawallá*, friendly.

16. **وَصَل** *wasl* serves to connect Arabic words, in which the Arabian article **ال** is lost in the pronunciation, if the letters be either

ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ل or ن; as for example
 قَالَ الرَّسُولُ *kál ár rasúlu*—"The Prophet said." قُلِ الْحَقُّ *kul-il hakka*
 —"speak the truth."

17. هَمْزَة *hamzah* is another form of *alif*, as اَ or ا, اِ or ا, اُ or ا. The Persians call it softened hamzah.

18. As the Pushto writings, particularly those on Theology and the like, contain a number of Arabic words, it is as well to mention the تَنْوِين *tanwīn*, signifying nunnation. It is formed by doubling the terminating vowel, and expressed by double *zabar*, *zer*, and *pesh*, — اَ , اِ , اُ when they take the sound of *an*, *in*, and *un*, respectively; as رَأَيْتُ رَجُلًا *ra'etu rajulan*—"I beheld a man," مَرَرْتُ رَجُلًا *marartu rajulan*—"I went to a man," جَاءَنِي رَجُلٌ *ja'ani rajulun*—"A man came to me."

Chapter II.

THE PARTS OF SPEECH.

كَلِمَة *Kalimah*.

19. The Afgháníán language like the Arabic model on which it is based, contains but three parts of speech—the اِسْم *ism* or noun, the فِعْل *fi'el* or verb, and the حَرْف *harf* or particle. Those who have studied the Persian language, and are in some measure acquainted with

the Arabic terms of grammar, will require no explanation of the above ; but as it may tend to puzzle Europeans unacquainted with the rules of the Arabian Grammarians, I shall subdivide these three parts of speech into those with which they are more familiar.

20. The Pushto language contains no article ; it is supposed to be inherent in the noun, or is expressed by the indefinite numeral **یو** *yow*, or the demonstrative pronouns. For example ;

زږه یو نادان دي له ناداني و ویرید

“ *The heart is AN ignorant thing ; of ignorance have dread.*” Ahmed Sháh, Abdálí.

NOUN.

اسم—*ism*.

21. A noun denotes simply the name of an object, as **سری** *sarri*, a man, **کور** *kor*, a house.

22. The term **اسم** *ism* includes nouns substantive, nouns adjective, numeral nouns, pronouns, and the past, and present participles ; but for the reasons before stated, I have generally adopted the divisions and terms of grammar most convenient to Europeans, and therefore the pronouns will be treated of separately, and the participles with the verbs.

23. Nouns may be divided into substantive and adjective. The former are either primitive, or derivative.

24. A primitive noun is that which proceeds from no other word in the language, as ; **هَلَك** *halak*, a boy, **جیني** *jínai*, a girl, **آس** *ás*, a horse, **کر** *kar*, husbandry, **بدنه** *badah*, a bribe, **ویار** *wiár*, jealousy.

25. Derivative nouns are those which spring from other nouns, or from verbs, as ; **تیاره** *tiárah*, blackness, **پیاتون** *beltún*, separation, **وینا**

wainá, speech, *فِيكَزَه* *khegarrah*, goodness, *رَنرَا* *ranrā*, brightness, *زَرَه* *zarrah su'e*, sympathy.

26. Nouns are of two numbers or *أَعْدَاد* *áedád*, as in Persian,—*وَاحِد* *wáhid* or singular, and *جَمْع* *jamæa*, or plural; and of two genders or *جِنْسَان* *jinsán*, viz. ;—*مَذَكَّر* *muzakkur* or masculine, and *مُنْثَى* *mūnās* or feminine, the whole of which will be explained in their proper places.

27. There are seven *اِعْرَابَة* *íerábát* or cases ;—The nominative or *حَالَتِ فَاعِلِي* *hálát-i-fáaili*; the genitive, or *حَالَتِ إِصَافَت* *hálát-i-ízáfát*; the dative or *حَالَتِ مَفْعُول* *hálát-i-mafæúl*; the accusative or *حَالَتِ مَفْعُول بِهِ* *hálát-i-mafæúl beh*; the vocative or *حَالَتِ نِدَا* *hálát-i-nidá*; the ablative, or *حَالَتِ جَرِّي* *hálát-i-jarrí*; and the *فَاعِل* *fúæil* or actor; or as it may be termed,—the instrumental case.

28. To form the various cases besides the nominative, several particles called *حُرُوفِ جَرِّ* *hurúf-i-jarr* are used with the nouns in the inflected state.

29. *دَ* or *دَا*,* the particle governing the genitive case, must always precede the noun, as will be seen from the following examples :—

سَتَا دَ جُسُنَ لَه تَاوَاچ زَرَه ژَا که
لَکَ بُلْبُلَ دَ زَرَه ژَا که بَنَخَزَان لُبُسَ

“The heart lamenteth at the depredations of thy beauty,

Like as the heart of the nightingale bewaileth when the autumn is come.”—Ahmed Shah, Abdálí.

وَه نِيَوَ مَشَه پَدُوسْتِي دَ دُنْيَا خَلَق دَا بِي شَرَمِ بِي وَفَا بِي حِيَا خَلَق

* Also *دَ* amongst the Khattaks and a few other tribes.

*"Be not captivated by the friendship of the people of the world!
This shameless, faithless, immodest world."*—Abd-ul-Hamíd.

ته چه كُله د. أَشْنَائِي لِبَاعْ غَوَائِي . خَبَر زده كړ د هجران لُخار خنډ

*"Thou who seekest in the parterre after the rose of friendship,
Be aware of the stump of the thorn tree of separation!"*—Abd-ur-Rahmán.

30. The particle is not subject to any change in prose more than in verse, as will be seen from the following extract. Akhúnd Kásim says:—

پوښتن د رنځور كول سُنّت دي په اسلام كښي—چه پوښتن د رنځور
كا پر حمت د خدای تعالی داخليږي ●

"To make enquiry AFTER the sick is also the law of the Prophet, and a regulation of the true orthodox faith; (and) whosoever enquireth AFTER the sick, entereth into the mercy of the Almighty."—Fawá'id-ush-Sharri'æa.

31. In this manner I shall continue to give quotations from the various Afghán authors as I proceed; such examples will not only serve in some measure, as specimens of the style, and be more easily retained in the memory than simple prose, but also be a proof that the Pushto has a regular grammatical system, although the ignorant in general conversation may not pay much attention to the rules; and, that there are many other works than the "*Rashíd-ul-By'án*."

32. There are four particles governing the dative case,—ته *ta* or *tah*; وته *watah*,—the و of which is sometimes placed before the noun, and the ته after it; لره *lara* or *lah*; and له *la* or *lah*. The latter is less often used in poetry, as a particle similar in form governs the ablative, but the meaning is unmistakable, as will be seen from the examples I shall give.

هَره سروي چه سر پورته كا آسمان ته
د خپل شان په دود ئي زمكى ته نسكور ك

"Every cypress that raiseth its head to the sky,

The sky turneth upside down to the ground, as itself is inverted."—

Abd-ul-Hamíd.

چه مدام نَ بِلُو عیب وَتَه نظر کرِ خدایِ لَه خپَلِ عیبِ وَلِي بِنِخبر کرِ

"He who ever scrutinizes the faults of others,

Why did the Almighty make him ignorant of his own?—Abd-ur-

Rahmán.

دَه لَوِیو لَوِی شَه كَم نَشِي. كَه وَ هَلَك تَه چَرِي وَايِي دَلِي رَاشَ

"The greatness and dignity of the great becometh not a particle less,

Should they at any time say to a child, 'Come here.'"—Ahmed Sháh.

پَه دُنیا مینَ لَه خُرْمِي احمقان دِي لَكَه وَرَكِنِي وَ سَرَه اور تَه كَا هَوَسَ

"They who are in love with the world, are the greatest of all fools ;

Like the baby they show great eagerness for the flaming fire." Abd-ur-

Rahmán.

چه نَ هِنْد دَ مَلِكُو فَتَحَ مِي رَوَزِي شَوَه نور اِيران لَرَه بَتَوَغ پَه نِغاره كَم

"Since it was my good fortune to conquer Hind,

I now go to Irán both with banner and drum."—Ahmed Sháh, Abdálí.

The following prose examples are from the Fawá'id-ush-Shuri'at, in which the various particles of the dative may be seen.

زَكوة دَ مَكَاتَبَ لَه وَر كَوِينَ چَه وَ حُشْبَتَن تَه ئِي ادا كَا چَه خپَلِ
كَرْدَنَ پَرِ خِلَاصَ وَبِنَ بِنِشَمَ دِي پوره وِلي بَل زَكوة دَ قَرْضِ
دار لَه وَر كَوِينَ چَه پَرِ قَرْضِ ادا كَوِينَ شَهْرَم حَاجِيَان غَازِيَان
فَقِيرَان دِي بَل زَكوة دَ وَ حَاجِيَان وَ غَازِيَان وَ فَقِيرَان لَه وَر كَوِينَ چَه
پَرِ دَوِي خپَلِ غَزَا حَجِ حَاجَت پوره كَوِين

"Fourth—alms also should be given to the slave who wishes to manu-

mit himself, that he may repay his proprietor, and by means of it release his neck from the yoke. The fifth is the debtor. Alms should also be given to the debtor, that by its assistance he may pay off his debts. The sixth are Pilgrims, Champions or Soldiers of the Faith, and Devotees. Alms should also be given to these, that by means of it they may perform their pilgrimage, fight for the faith, and carry out the object of their vows."

33. The particles of the dative case are often used to denote *for*, *for the sake of*, etc., and must be used or translated accordingly. Thus;—

که شاهباز لره سینه ده ن چنجرېو عنكبوت لره سینه ده ن مگس

"If the breast of the partridge is *FOR* the falcon,

FOR the spider is the breast of the fly."—Abd-ur-Rahmán.

ندي هسي زبان من رنځ ن عاشقي چه رنځور ئی و علاج ته لري شوق

"The anguish of love hath no such injurious effect,

That the afflicted one desireth a remedy *FOR* it." Abd-ul-Hamíd.

34. According to the Arabic system, on which most, if not all, Muhammadan languages are based, the noun has but two variations from the nominative, terming the latter *فَاعِل* *fáæil* or *actor*,—the *إِصَافَت* *izáfat* or *attribute*, and the *مَفْعُول* *mafæúl* or *acted upon*, in which the dative, accusative, and ablative cases are included. Pushto has another or second form, as it may be termed, of the *مَفْعُول* or *dative*, similar to the objective case of our own language, in which the particles *له*, *لره*, *ته*, etc. are not expressed, but are understood. For example;

عمر ن زيد آس وهي or عمر آس ن زيد وهي

"Omar strikes Zeid's horse." Here Omar as the *فَاعِل* or *actor* is in the *nominative* case; Zeid's as expressing the relation of the ownership is in the *إِصَافَت* *attribute* or *genitive*; and horse being the name of

the object acted upon is in the **حَالَتِ مَفْعُول** or second form of the *dative*. In the above sentence, the actor *must* be placed at the commencement, or in other words, the noun or pronoun at the commencement of the sentence is the *actor*. For instance, if we merely change the noun *Omar* for *horse*, and vice versâ, the signification is, “Zeid’s horse strikes *Omar*,” or exactly contrary. As all verbs in the language agree with the object in the past tenses in gender and number, the object can be easily distinguished; but this second form is one of the difficulties of Pushto, and only to be got over by practice in the language. Examples of this case are contained in the following couplets:

دوبوي پخپله خان حاکم د عقل
چه د عشق د ملک خراج ته لري شوق

“The prince of prudence and reason, sinketh his own LIFE,

When he entertaineth a desire towards the taxes of the country of love.”

—Hamíd.

واړه جوړ د دي د ورمي قبول دي که خداي ما له خپله ياره جدا نکا

“All the injustice and oppression of the world is acceptable TO ME.

If God separateth ME not from the object of my love.”—Abd-ur-Rahmán.

ليندي وروهي بانري غشي عاشق ولي پکنار کښي

“Eyebrows like bows, eyelashes like arrows,—

Thou pierceth the LOVER in the heart.”—Ahmed Sháh.

35. The next case is the accusative,* which remains the same as the nominative, or assumes the dative form, as:—**ما هغه ته کتاب ورکړ**

“I gave him a book.” Mírzá says;—

* I suspect that this case was formerly inflected, for in old books, nouns may be found in this case inflected, as:—**يو ورځ** “on a certain,” or “on one day.”

وَتَا تَه بِنَه پَنَدُون وَايم ولي زه پر وُلاږ نه يم

"I give thee much GOOD ADVICE, but I am not acting on it myself."

Futtih Khán, Mírzá.

چه نا اهل ته د اهل وينا وَايم زه حميد به د منصور په دود پدارشم

"If I speak to the unworthy the words of the good,

I Hamíd shall become like Mansúr, on the stake."*—Abd-ul-Hamíd.

مدام ناست يم وچ كوكل سترگ په نم كَش
عشق را وُشو بحر و بر په خپل حرم كَش

"With heart dried up, I sit all day long in the moisture of my tears ;

In my own cell, love showed to me both OCEAN and LAND."—Abd-ur-Rahmán.

36. The vocative case is denoted by the Arabic sign *اي* *ai*, sometimes pronounced *ay*, together with *او* *ao* and *و* *oo* ; but the latter signs are rarely used in writing, and are peculiar to Afgháníán. The vocative sign when used, must precede the noun, which, with but few exceptions takes *zabar* after the final letter, and sometimes adds *|* or *ۛ* as will be seen from the examples, and the declensions of nouns.†

اي رحمان د بلبلو لفظ زده كړه دغه پس پصفت د كَل اندام ش

"OH ! RAHMÁN, first learn the song of the nightingales,

Then commence to praise the rosy-bodied."

* Al Mansúr the Súfí was put to death for making use of the words *إِنَّا لَحَقُّ* *"I am God."* The Mullahs, his executioners, acknowledged that he was a pious man, but having said that which was contrary to the doctrine of the orthodox faith of Muhammad, they had no other remedy than to put him to death.

† It should be borne in mind that there is little or no difference made in Pushto between *— |* and *ۛ*, and between *—* and *ي*. For example *مَحْبُوبًا، خُونخَوَارَ، دِلْبَرَه*, etc. the whole of which are in the vocative case.

أَحْمَدُ شَاهٌ وَهُ بَلَّتَهُ وَعَظَ وَائِي وَلِي خَيْلِ نَفْسِ خَيْرِ نَكْرِي آيِ وَاعِظْ

“AHMED SHÁH, thou preachest a sermon to others,

Why not, OH MONITOR ! caution thy own soul ?”

37. Sometimes the noun takes the final ـ | or ـ without being preceded by any sign of the vocative, as ;—

دَلْبَرَةُ خُونخَوَارَ وَلِي تَه كُورِي يَكْبَارَ

“RAVISHER OF HEARTS ! OH, UNMERCIFUL ONE ! *At least thou shouldst give one glance.*”—Ahmed Sháh, Abdálí.

38. The ablative case is governed by the particles **لَه** *lah*, or **لَه نَه** *lah nah* ; the **لَه** preceding, and the **نَه** following the noun. The noun in this case, in some instances takes ـ or ـ after the final letter, which will be seen on reference to the declensions. The other particles used in this case are **تَر** *tar* and **دَا** *da*. The latter form is not common except in the conversation of the lower classes, who do not appear to make much, if any, difference between it and the **دَا** of the genitive. The following are examples of the ablative case.

دَا يَوَرُونِي لَه شَاخَ پِيدَا كِيدِي پَه چَمَن كَبِي هَم كُلوَن هَم خَارُون

“*In the garden FROM the branch of the same tree, is produced both thorns and roses too.*”—Abd-ur-Rahmán.

نُوم دَا بِلْتُون ماخلَه خوشحال خان
لَه هَجْرَان رِز مَرِزِ يَم پَه هَدَو كَبِي

“*Mention not the name of absence, Oh Khúshhál Khán !*

THROUGH separation my very bones are broken IN pieces.”*—Khúshhál Khán, Khaṭṭak.

* Literally—I am in pieces in my bones.

پري کوي تر خپل پښو لاند ښاخونه
چه بدي ن عزيزانو. په زړه نهال کا

*"He cutteth away the branch FROM beneath his own feet, who nurtur-
eth IN his heart malice towards his friends."*—Abd-ul-Hamíd.

39. Examples of the ablative *da*, are contained in the following couplets: as previously stated, it is not often to be met with in the writings of ancient Pushto authors.

له ناصح به ئي و انگيرم په قطعۀ که ن صبرخه اوبال شه را ته پيښ

"I will consider the monitor the real cause of it,

Should I suffer any injury FROM patience and long-suffering." Khúsh-hál Khattak.

احمد شاه ن يار خوښ دي رُسكَ ده يار ك مښتون

"Ahmed Sháh is pleased WITH his mistress,

Therefore he now singeth her praises."

40. The locative, which I shall include in this case, merely substitutes other particles in place of *له*, *نه*, *له*, and *تر*. They are *په* or *پ* which precedes the noun, and has various significations, such as, *in*, *on*, *with*, *through*, *by means of*, etc; and *كښ*, *كښي*, *كښي*, or *كشي*. * Which usually follow a noun preceded by *په* and signify *in* or *within*. Other particles are also used in this case, such as *په ميان* etc.; the whole of which will be found in their proper places. Examples:—

يو ن بل په درد غم خوښو خورم شي
ن شبنم په ږړا گل په خندا خور ك

* The whole of the above words are pronounced *ke*.

"One man becometh merry and gay AT the afflictions of another.—

THROUGH the weeping of the dew, the rose smileth and blooms."

Bahrám Gúr.

نَ يَقِينَ پَه لَارِ دَرُومِي پَه سَكَمَان وَلِي دَرِيوِ

"Thou travellest ON the road of truth ;

Why then standest thou IN doubt ?" Ahmed Sháh, Abdálí.

سَتَا نَ شُونِدُو لَه رَطَبَ هَسِ خَوْنَدِ دِي
چَه دَا خَوْنَدِ نَشِي مُوْنَدِ پَه نَخْلِسْتَانِ كَبِي

"There is such deliciousness IN the ripeness of thy lips,

That it is impossible to find such sweetness even IN the date grove."

Adam Khán and Durkhání.

خَه بَه رَنَكِ خُمَا پَه خَايِي وَيِي دَلِيرِ چَه كَلِيَامِي دِ پَه زِرَه هَجَرِ مَنَكُورَكِ

"What ? will my understanding remain IN its proper place, Oh beloved one !

When thou appliest to my heart the viper of separation ?" Abd-ul-Hamíd.

41. The whole of the particles governing the different cases just described, remain unchanged both before masculine and feminine nouns, and in the singular and plural number.

42. Before transitive verbs, in all past tenses of the active voice, the noun denoting the **فَاعِل** or *agent*, takes the oblique form both singular and plural, if capable of inflection. Thus **سَرِي** *a man* becomes **سَرِي** and **بَنَشِي** *a woman* **بَنَشِي**. When the noun is uninflected, the agent remains the *same* as the nominative. The following are examples :—
سَرِي وَرَاهِه **بَنَشِي** *the man struck the woman ;* **بَنَشِي وَرَاهِه** **سَرِي** *the woman struck the man.* Alí Khan says :—

چه د نځلو پريشانې شوه در څرکنده غنچې سر په زانو کښشو خندا تګا

"Since the dishevelled state of the roses became manifest unto it,

The BUD placed its head on its knee, and smileth not." Abd-ur-Rahmán.

زمانې ن رحمان زده دي كباب كړي
له احوال ټي څوك نه دي خبر دار

"CRUEL FATE hath roasted the heart of Rahmán :

Of its state no one hath conception." Abd-ur-Rahmán.

43. There are two genders in Pushto, مُذَكَّر *muzakkar* or masculine, and مُؤَنَّث *múannas* or feminine; and they affect the terminations of nouns, adjectives, and verbs.

44. The gender of nouns can generally be discriminated from the termination, as will be seen in the explanations to the different declensions.

45. The gender of some nouns is distinguishable from the sex of those to whom they are applicable; as مِير *a husband*, ماندينه *a wife*. In other instances they are expressed by words totally different from each other, as; پلار *a father*, مور *a mother*, ږور *a brother*, خور *a sister*.

46. Feminine nouns are formed from masculine by the addition of ة, changing ي into ې, and inserting ن before the final letter, as;— اوبس *a male camel*, اوبنه *a female camel*, مرغمي *a male kid*, مرغمې *a female kid*, ميلمه *a male guest*, ميلمنه *a female guest*.

47. Pushto nouns have nine declensions, distinguished according to the various methods of inflection, and the formation of the nominative plural. Several declensions have two or more varieties.

1st Declension.

48. This comprehends all nouns which inflect the oblique cases of the singular and nominative plural. It has two varieties.

49. The first variety consists of nouns ending in **ي** which take **ـِ** in the vocative, the whole of which are masculine, as;— **سَري** *a man*, **مَشرِي** *a lion*, **مَري** *a slave*, etc.

50. The oblique plural of *all* nouns in this language, with the exception of those of the 9th declension, is formed by the addition of **و** or **ـُ**; and therefore requires no further explanation.

51. The masculine noun **سَري** *a man* is thus declined.

	Sing.	Plur.
	سَري <i>a man.</i>	سَري <i>men.</i>
Nom.	سَري <i>a man.</i>	سَري <i>men.</i>
Gen.	نَ سَري <i>of a man.</i>	نَ سَرو <i>of men.</i>
Dat.	لَ سَري تَه - لَ لَ - لَ <i>to a man.</i>	لَ سَرو تَه - لَ لَ - لَ <i>to men.</i>
Acc.	سَري <i>a man, or to a man.</i>	سَري <i>men, or to men.</i>
Voc.	و سَري or اي <i>oh! man.</i>	و سَرو or اي <i>oh! men.</i>
Abl.	لَ سَري or لَ سَري نَه <i>from a man.</i>	لَ سَرو or لَ سَرو نَه <i>from men.</i>
Act.	سَري <i>by a man.</i>	سَرو <i>by men.</i>

52. The second variety embraces nouns which take **ـِ** in all the oblique cases of the singular, and the vocative also, as;— **لَار** *a road*, **جَل** *a maiden*, and **سَتن** *a needle*. They are all feminine, and generally inanimate.

	S.	P.
	لَار <i>a road.</i>	لَار <i>roads.</i>
Nom.	لَار <i>a road.</i>	لَار <i>roads.</i>
Gen.	نَ لَار <i>of a road.</i>	نَ لَار <i>of roads.</i>

Dat.	لار ته-لره-له <i>to a road.</i>	لار ته-لره-له <i>to roads.</i>
Acc.	لار <i>a road, or to a road.</i>	لار <i>roads, or to roads.</i>
Voc.	و لار or اي <i>oh! road.</i>	و لار or اي <i>oh! roads.</i>
Abl.	{ له لار or له لار نه } <i>from a road.</i>	{ له لار or له لار نه } <i>from roads.</i>
Act.	لار <i>by a road.</i>	لار <i>by roads.</i>

53. There are one or two exceptions to this rule, as for example

چر چنر *a sparrow*, which is masculine, and animate.

2nd Declension.

54. The nouns of this class are distinguished by not inflecting the singular oblique; take — in the vocative; and add two letters to form the nominative plural. They are of two varieties, and are all masculine.*

55. The first variety are those which take ون in the nominative plural; as,— پلار *a father*, آس *a horse*, مرونډ *the wrist*, غاښ or غاش *a tooth*.

	S.	پلار <i>a father.</i>	P.
Nom.	پلار <i>a father.</i>	پلارون <i>fathers.</i>	
Obl.	ن پلار <i>of a father, etc.</i>	ن پلارون <i>of fathers, etc.</i>	
Voc.	و پلار or اي <i>oh! father.</i>	و پلارون or اي <i>oh! fathers.</i>	
Act.	پلار <i>by a father.</i>	پلارون <i>by fathers.</i>	

56. The second variety consists of those nouns which insert two letters before the final letter; as,— ميلمه *a guest*, غوبه *a cowherd*.

	S.	ميلمه <i>a guest.</i>	P.
Nom.	ميلمه <i>a guest.</i>	میلمانه <i>guests.</i>	
Obl.	ن ميلمه <i>of a guest, etc.</i>	ن میلمانو <i>of guests, etc.</i>	

* مَر *a man* is an exception, as it is masculine and retains the —.

Voc.	وَمِيلْمِه or اِي oh ! guest.	وَمِيلْمَانُو or اِي oh ! guests.
Act.	مِيلْمِه by a guest.	مِيلْمَانُو by guests.

57. اَ a sigh, which is feminine, takes the above masculine form of the plural; but it is a Persian, not an Afgháníán word.

3rd Declension.

58. This comprises all nouns ending in ه which is changed into ي in the oblique singular, vocative, and nominative plural, as;—بَشَه a woman, مَچَوغْنَه a sling, لَبَنَه a bow. They are all feminine.

	S.	بَشَه a woman.	P.
Nom.	بَشَه a woman.	بَشِي women.	
Obl.	د بَشِي of a woman, etc.	د بَشُو of women, etc.	
Voc.	و بَشِي or اِي oh ! woman.	و بَشُو or اِي oh ! women.	
Act.	بَشِي by a woman.	بَشُو by women.	

59. There is another variety which may be included in this declension ending in ي which becomes ي in the plural, as;—مِيرْخِي distress. This form is rare. •

	S.	مِيرْخِي <i>distress.</i>	P.
Nom.	مِيرْخِي <i>distress.</i>	مِيرْخِي <i>distresses.</i>	
Obl.	د مِيرْخِي <i>of distress, etc.</i>	د مِيرْخُو <i>of distresses etc.</i>	
Voc.	و مِيرْخِي or اِي <i>oh ! distress.</i>	و مِيرْخُو or اِي <i>oh ! distresses.</i>	
Act.	مِيرْخِي <i>by distress.</i>	مِيرْخُو <i>by distresses.</i>	

4th Declension.

60. In this declension are contained nouns which take َ in the

oblique, and vocative singular, and the nominative plural. They are of two varieties, and generally masculine.

61. The first variety merely add the ـ as;—**فَل** *a thief*, **مَل** *a companion*.

	S.	فَل <i>a thief</i> .	P.
Nom.	فَل <i>a thief</i> .	فُل <i>thieves</i> .	
Obl.	دَ فَلَ <i>of a thief, etc.</i>	دَ فُل <i>of thieves, etc.</i>	
Voc.	وُ فَلَ or اي <i>oh! thief</i> .	وُ فُل or اي <i>oh! thieves</i> .	
Act.	فَلَ <i>by a thief</i> .	فُل <i>by thieves</i> .	

62. The second variety consists of such nouns as **نَمُونُخ** *prayer*, **كُوكُ** *a hyena*, **شَكُنُر** *a porcupine*, which change the **و** or ـ of the nominative into **ا** in the oblique and vocative singular, and in the nominative plural.

	S.	نَمُونُخ <i>prayer</i> .	P.
Nom.	نَمُونُخ <i>prayer</i> .	نَمَانُخ <i>prayers</i> .	
Obl.	دَ نَمَانُخ <i>of prayer, etc.</i>	دَ نَمَانُخ <i>of prayers, etc.</i>	
Voc.	وُ نَمَانُخ or اي <i>oh! prayer</i> .	وُ نَمَانُخ or اي <i>oh! prayers</i> .	
Act.	نَمَانُخ <i>by prayer</i> .	نَمَانُخ <i>by prayers</i> .	

5th Declension.

63. The nouns of this declension are not subject to inflection except in the vocative singular, which, if masculine, take ـ and if feminine ـا. They may be divided into four classes—those which take **ان**, **كان**, or, **يان** in the nominative plural, and those whose plurals are irregular. The nouns embraced in this declension are mostly names of human beings, or animals; and contain a number of exotic words which have crept into Pushto from the languages spoken in the countries bordering on

Afghánistán: they are both masculine and feminine, but the former predominate.

64. The first variety are nouns which take **ان** in the nominative plural, as ;— **توت** *a mulberry*, **اوش** *a camel*, **هاتي** *an elephant*.

	S.	اَوْشُ <i>a camel.</i>	P.
Nom.	اَوْشُ <i>a camel.</i>	اَوْشَانُ <i>camels.</i>	
Obl.	دَ اَوْشُ <i>of a camel, etc.</i>	دَ اَوْشَانُ <i>of camels, etc.</i>	
Voc.	وُ اَوْشُ or اَيُّ <i>oh ! camel.</i>	وُ اَوْشَانُ or اَيُّ <i>oh ! camels.</i>	
Act.	اَوْشُ <i>by a camel.</i>	اَوْشَانُ <i>by camels.</i>	

65. Nouns of the second variety take **كان** in the nominative plural,— as ;— **مندانر** *a churning stick*, **جولا** *a weaver*, **قارغه** *a crow*, **ميلو** *a bear*.

	S.	مندانر <i>a churning stick.</i>	P.
Nom.	مندانر <i>a churning stick.</i>	مندانركان <i>churning sticks.</i>	
Obl.	د مندانر <i>of a churning stick, etc.</i>	د مندانركان <i>of churning sticks, etc.</i>	
Voc.	و مندانر or اي <i>oh! churning stick.</i>	و مندانركان or اي <i>oh! churning sticks.</i>	
Act.	مندانر <i>by a churning stick.</i>	مندانركان <i>by churning sticks.</i>	

66. The third variety contains nouns which take **يان** in the nominative plural, as ; — **ملا** *a priest*, **چارپا** *a quadruped*.

	S.	مُلا <i>a priest.</i>	P.
Nom.	مُلا <i>a priest.</i>	مُلايان <i>priests.</i>	
Obl.	د مُلا <i>of a priest, etc.</i>	د مُلايان <i>of priests, etc.</i>	
Voc.	و مُلا or اي <i>oh ! priest.</i>	و مُلايان or اي <i>oh ! priests.</i>	
Act.	مُلا <i>by a priest.</i>	مُلايان <i>by priests.</i>	

67. The fourth variety are nouns whose plurals are irregular, as ;— **مور** *a mother*, **خوي** *a son*, **رور** *a brother*, and **سور** *a rider*.

	S.	<i>مور</i> a mother.	P.
Nom.	<i>مور</i>	a mother.	<i>مېنډ</i> mothers.
Obl.	<i>د مور</i>	of a mother, etc.	<i>د مېنډ</i> of mothers, etc.
Voc.	<i>مور</i> or <i>اي</i>	oh ! mother	<i>مېنډ</i> or <i>اي</i> oh ! mothers.
Act.	<i>مور</i>	by a mother.	<i>مېنډ</i> by mothers.

	S.	<i>خوي</i> a son.	P.
Nom.	<i>خوي</i>	a son.	<i>خامن</i> sons.
Obl.	<i>د خوي</i>	of a son, etc.	<i>د خامن</i> of sons, etc.
Voc.	<i>خوي</i> or <i>اي</i>	oh ! son.	<i>خامن</i> or <i>اي</i> oh ! sons.
Act.	<i>خوي</i>	by a son.	<i>خامن</i> by sons.

6th Declension.

68. This contains nouns which remain unchanged in all cases, but the oblique plural, which as before stated at page 20, never varies in Pushto. They are of five different classes.

69. The first variety embraces all nouns terminating in *ه*, and which, in direct contrariety to those of the 3rd declension, are all masculine; for example,—*واڼه* grass, and *ريښته* or *ويشته* hair.

	S.	<i>واڼه</i> grass.	P.
Nom.	<i>واڼه</i>	grass.	<i>واڼه</i> grasses.
Obl.	<i>د واڼه</i>	of grass, etc.	<i>د واڼو</i> of grasses, etc.
Voc.	<i>واڼه</i> or <i>اي</i>	oh ! grass.	<i>واڼو</i> or <i>اي</i> oh ! grasses.
Act.	<i>واڼه</i>	by grass.	<i>واڼو</i> by grasses.

70. The second variety are those which terminate in *ا* and are all feminine; as,—*غوا* a cow, *امسا* a crutch, *ملا* the waist.

	S. <i>غوا a cow.</i>	P.
Nom.	<i>غوا a cow.</i>	<i>غوا cows.</i>
Obl.	<i>غَا of a cow, etc.</i>	<i>غَاو of cows, etc.</i>
Voc.	<i>و غوا or اِي oh! cow.</i>	<i>و غواو or اِي oh! cows.</i>
Act.	<i>غوا by a cow.</i>	<i>غواو by cows.</i>

71. The third variety end in *ي* and are all feminine; as,— *جِنِي a girl*, *سِلِي a slap*, *مِبي a bee*.

	S. <i>جِنِي a girl.</i>	P.
Nom.	<i>جِنِي a girl.</i>	<i>جِنِي girls.</i>
Obl.	<i>جِنِي of a girl, etc.</i>	<i>جِنُو of girls, etc.</i>
Voc.	<i>و جِنِي or اِي oh! girl.</i>	<i>و جِنُو or اِي oh! girls.</i>
Act.	<i>جِنِي by a girl.</i>	<i>جِنُو by girls.</i>

72. Nouns terminating in *ـ* are the fourth variety; as,— *بَانِر an eyelash*, *خَوَار food*, *دَانْخَر tar*. They may also be written with *ه*. See note at page 15.

	S. <i>بَانِر an eyelash.</i>	P.
Nom.	<i>بَانِر an eyelash.</i>	<i>بَانِر eyelashes.</i>
Obl.	<i>بَانِر of an eyelash, etc.</i>	<i>بَانِر of eyelashes, etc.</i>
Voc.	<i>و بَانِر or اِي oh! eyelash.</i>	<i>و بَانِر or اِي oh! eyelashes.</i>
Act.	<i>بَانِر by an eyelash.</i>	<i>بَانِر by eyelashes.</i>

73. The fifth variety embraces all nouns terminating in any other consonant than those mentioned for the three first varieties; as,— *تِمِر a turnip*, *كُور a wild grape*, *سَخُونَدَر a steer*.

	S.	سځونډر <i>a steer.</i>	P.
Nom.	سځونډر <i>a steer.</i>	سځونډر <i>steers.</i>	
Obl.	د سځونډر <i>of a steer, etc.</i>	د سځونډر <i>of steers, etc.</i>	
Voc.	و سځونډر or اي <i>oh! steer.</i>	و سځونډر or اي <i>oh! steers.</i>	
Act.	سځونډر <i>by a steer.</i>	سځونډر <i>by steers.</i>	

7th Declension.

74. This declension comprehends nouns which take—*in* the oblique and vocative singular, and *ون* in the nominative plural. With the exception of being capable of inflection, and being names of inanimate objects, the nouns of this differ but slightly from the 2nd declension, which see. They are all masculine; as,—*غر* *a mountain*, *جغ* *a yoke for oxen*, *آ* *an obstacle*, and *اوربل* *the forelock*.

	S.	غر <i>a mountain.</i>	P.
Nom.	غر <i>a mountain.</i>	غرون <i>mountains.</i>	
Obl.	د غر <i>of a mountain, etc.</i>	د غرون <i>of mountains, etc.</i>	
Voc.	و غر or اي <i>oh! mountain.</i>	و غرون or اي <i>oh! mountains.</i>	
Act.	غر <i>by a mountain.</i>	غرون <i>by mountains.</i>	

8th Declension.

75. The nouns of this declension are extremely rare. They terminate in *ي* and are not inflected in the singular, but take *ي* in the nominative plural; as,—*سيزني* *a swaddling band*.

	S.	سيزني <i>a swaddling band.</i>	P.
Nom.	سيزني <i>a swaddling band.</i>	سيزني <i>swaddling bands.</i>	
Obl.	د سيزني <i>of a swaddling band, &c.</i>	د سيزنو <i>of swaddling bands, &c.</i>	
Voc.	و سيزني or اي <i>oh! swaddling band.</i>	و سيزنو or اي <i>oh! swaddling bands.</i>	
Act.	سيزني <i>by a swaddling band.</i>	سيزنو <i>by swaddling bands.</i>	

9th Declension.

76. There are a few words in Pushto, which neither change in the singular oblique, nor in the nominative or oblique plural, or vocative, which I have included in this declension. They are rather uncommon; thus,—**كيسو** *a ringlet*, **ويار** *jealousy*, **بارخو** *the cheek*. There are many foreign words included in this form.

	S.	ويار <i>jealousy</i> .	P.
Nom.	ويار <i>jealousy</i> .	ويار <i>jealousies</i> .	
Ohl.	ويار <i>د of jealousy, etc.</i>	ويار <i>د of jealousies, etc.</i>	
Voc.	ويار <i>و or اي oh! jealousy.</i>	ويار <i>و or اي oh! jealousies.</i>	
Act.	ويار <i>by jealousy.</i>	ويار <i>by jealousies.</i>	•

77. No *absolute* system can be given to determine the gender of every noun in this language, but attention to the rules laid down in the preceding examples, will be found a guide on all ordinary occasions.

Chapter III.

THE ADJECTIVE.

اسم صفت *ism-i-sifat*.

78. The Adjective called the **اسم صفت** *ism-i-sifat*, or noun of quality denotes some property or attribute of the noun; as, **تور** (*tor*) *black*; **سپين** (*spin*) *white*; **ښه** (*khah*) *good*; **ناكار** (*nákár*) *bad*; **لوړ** (*lúwar*) *tall*; **مندري** (*mandare*) *short*. Example:—

نَدِي هَسِي پوله كيڼف د عشق د ميو چه وركيږي د پندونو په ترشو

"There is no such WEAK intoxication in the wine of love,

As becometh quenched by the sourness of admonitions." Yúsuf and Zulíkhá.

79. The adjective must in all cases precede the noun ; as,—

که د واده په ورځ شوک سره جامه اغندي که هغه جامه له هسي رنگ
پنبه وي چه په اصل کني دا سره ر د هغه جامه اغست روا دي

"If on a marriage day a person dresseth himself in RED coloured clothes, if that dress be of cotton which was originally RED, then the wearing of such garments is RIGHT and LAWFUL." Fawá'id-ush-Sharriæah.

80. The adjective admits of but three forms—the nominative, oblique and vocative, in the same manner as the noun, although it has also seven cases. The actor is the same as the oblique, and the remainder are made up by the addition of the different particles.

81. Some adjectives are undeclinable,* and are not subject to change for number ; with this exception, they assume the same terminations in gender, number, and case, as the nouns they qualify. The following are examples of the masculine singular and feminine plural.

لک اور پوچ وښه باند شوک بل کا
هسي کار کاند پزهد په تقوي عشق

"Like as by applying fire, one setteth DRY grass in a blaze,

So doeth love to devotion, and to piety." Abd-ul-Hamíd.

* Except in the oblique plural which is always inflected. See Nouns.

هَنَهِ سَتَرَكْتَ چِه نَرَكِس وَيِ يَا بَادَام وَيِ تِيرِ تَوَرِ شَوِ حَمَا بِه قَتَلُولُ

"Those eyes, whether they be narcissuses or almonds,

Became SHARP swords for slaughtering me." Abd-ur-Rahmán.

The following is the mode of declension.

مَشَرُ وَرَوَرُ *an elder brother.*

Sing.

Nom.	مَشَرُ وَرَوَرُ	<i>an elder brother.</i>
Gen.	دِ مَشَرُ وَرَوَرُ	<i>of an elder brother.</i>
Dat.	مَشَرُ وَرَوَرُ تِه لِه	<i>to an elder brother.</i>
Acc.	مَشَرُ وَرَوَرُ	<i>an elder brother.</i>
Voc.	وُ مَشَرُ وَرَوَرُ or اِي oh!	<i>elder brother.</i>
Obl.	{ or لِه مَشَرُ وَرَوَرُ لِه مَشَرُ وَرَوَرُ نِه }	<i>from an elder brother.</i>
Act.	مَشَرُ وَرَوَرُ	<i>by an elder brother.</i>

Plur.

Nom.	مَشَرُ وَرَوَرُ	<i>elder brothers.</i>
Gen.	دِ مَشَرُ وَرَوَرُ	<i>of elder brothers.</i>
Dat.	مَشَرُ وَرَوَرُ تِه لِه	<i>to elder brothers.</i>
Acc.	مَشَرُ وَرَوَرُ	<i>elder brothers.</i>
Voc.	وُ مَشَرُ وَرَوَرُ or اِي oh!	<i>elder brothers.</i>
Abl.	{ or لِه مَشَرُ وَرَوَرُ لِه مَشَرُ وَرَوَرُ نِه }	<i>from elder brothers.</i>
Act.	مَشَرُ وَرَوَرُ	<i>by elder brothers.</i>

82. Before feminine nouns they take ة, as will be perceived from the following couplet.

شاه احمده تنگسه توره بلا ده په تنگسه كوره يار وفادار شه

"Ahmed Sháh ! adversity is a BLACK calamity ;

Mind ! in misfortune be a faithful friend." Ahmed Sháh, 'Abdálí.

Declension of an adjective governed by a feminine noun :—

لويه جل *a grown up girl.*

Sing.

Nom.	لويه جل	<i>a grown up girl.</i>
Obl.	د لويي جل	<i>of, to, etc., a grown up girl.</i>
Voc.	و لويي جل	<i>or اي oh ! grown up girl.</i>
Act.●	لويي جل	<i>by a grown up girl.</i>

Plur.

Nom.	لويي جل	<i>grown up girls.</i>
Obl.	د لويو جل	<i>of grown up girls, etc.</i>
Voc.	و لويو جل	<i>or اي oh ! grown up girls.</i>
Act.	لويو جل	<i>by grown up girls</i>

• 83. Sometimes a noun is used instead of an adjective to qualify another noun ; thus,—

چه د اوسپنو چنري شوي پر چيچلي
خداي زده پخ كړه هغه غاښ كومو ترشو

"That tooth by means of which IRON-LIKE pulse was masticated,

God alone knoweth what acids have blunted it." Abd-ul-Hamíd.

کانڙي زړه *a hard (stone) heart.*

Sing.

Nom.	کانڙي زړه <i>a hard heart.</i>
Obl.	د کانڙي زړه <i>of a hard heart, etc.</i>
Voc.	اي و کانڙي زړه <i>oh! hard heart.</i>
Act.	کانڙي زړه <i>by a hard heart.</i>

Plur.

Nom.	کانڙي زړون <i>hard hearts.</i>
Obl.	د کانڙو زړون <i>of hard hearts, etc.</i>
Voc.	اي و کانڙو زړون <i>oh! hard hearts.</i>
Act.	کانډو زړون <i>by hard hearts.</i>

84. Adjectives may be, and often are, used alone, the substantive being understood; thus,

حميد نه قدم لري نه دم همدم د بکليو
کوره شمع پا بسته سر بریده

“*Hamid hath neither foot nor breath: he is the friend of the FAIR.*
Behold the candle, foot bound, and head severed!” Abd-ul-Hamid.

زلف د دلداری دی چه هر څوک ئي طلبکار دی
لوي دی که هلک دی که غمان دی که واره

“*The locks of the beloved are the desired object of every one,*
Whether OLD or YOUNG, whether GREAT or SMALL.” Rahmān.

85. Adjectives are declined in the same manner as substantives, as mentioned at Para. 80.

Mas. and Fem., غُټ - غُټه stout, thick.

S.

Nom.	غُټ - غُټه stout or thick.
Obl.	د غُټ - د غُټي of stout, etc.
Voc.	رُ غُټ - غُټي or اهي oh! stout, etc.
Act.	غُټ - غُټي by stout, etc.

P.

Nom.	غُټان - غُټي stout, thick.
Obl.	د غُټان - د غُټو of stout, etc.
Voc.	رُ غُټان - غُټو or اهي oh! stout, etc.
Act.	غُټان - غُټو by stout, etc.

86. The ordinal numbers اَسْمَائِ عَدَد (ismá'í-eadád) are declinable, and subject to the same changes by inflection as other adjectives; thus, رُټي ځل the first time; دَوِټم کال the second year; درېمه مياشت the third month; په څلورم کور کښي in the fourth house; له پنځمي مښي نه from the fifth woman, etc. Examples:—

په سر پوښ محل کښي نور د آفتاب نوي
نه دي زړه په يوه غم سره چاک چاک

"The sun's rays penetrate not through the roof of the covered building:

The heart rent and torn by one grief is good." Abd-ul-Hamíd.

پېغمبر دې فرمايلي زه مېن يم په در څيزه رُټي دا چه زه مرب يم
دوټم قران په عربي دي دريم په جنت چه به خبر عربي وي

"The Prophet of God hath said—I am overjoyed on account of three things; FIRST, that I am an Arab; SECOND, that the Korán is in Arabic; and THIRD, that the language of Heaven will be the Arabian." Fawá'id-ush-Sharríæah.

87. The adjunct of similitude شان is also subject to change to agree with its governing noun, in gender, number, and case, as will be seen from the following examples; تور شان آس *a blackish horse*; سپينه شان *a whitish mare*; حُما په شان بڼه سړي *a good man like me*; د هلك په شان جينې *a rompish girl*. Examples:—

د غنچې په شان ئې خوله ده سكه عاشق ئې د گل فام يم

"Her mouth is LIKE unto a rose-bud,

Therefore I am enamoured of its rosy colour." Ahmed Sháh, Abdálí.

لك غم د بيلتانه چه په ما اورې چا ليدلې كمنر اور دي پدا شان

"Like the grief of separation which raineth on me,

Hath any one ever seen SUCH fire as this, or not?" Abd-ur-Rahmán.

هسي شان په لږه لږه مُبدل شي
چه كوڼكټ اخلي په طمع د املوك

"Thou becometh so changed, from slight hunger,

That thou seizest a beetle in thy avidity instead of a sloe.*"

88. There are several words used in Pushto to denote similarity, but they are adverbs, and not declinable, viz.; لك, خيړ, دُون, غنډ, and هسي (which generally go together, and may be translated—as, so, such, etc.) and مځي, but the latter is rare. Examples:—

* The sloe, and blackberry grow in the Khaiber mountains, and in the hills north of Pesháwar.

چه مَجْنُونُ غُنْدِ په مینه کښي کوم نام شي
ن هغو په جهان وُخپوي نامون

*"They who LIKE Majnún through love lose their reputation,
Their names become renowned throughout the world."* Abd-ul-Hamíd.

چه ستا په كُله رخسار باندِ نظر شي اَكينه شي ن نرگيس په دُون حيران

*"When the eye beholdeth thy rosy cheek,
The mirror LIKE the narcissus becometh filled with amazement."* Yúsuf
and Zulíkhá.

په ژړا مي ن خپل يار ديدن حاصل كړ
ن شبنم په شير له كُله سره يكتا يم

*"By lamentation and weeping I obtained a sight of my beloved :
LIKE the dew I am united to the queen of flowers."* Abd-ul-Hamíd.

ن هجران غمونو زه هسي په تنگ كړم
لك كښيني په چا روي ميلمانه

*"The sorrows of absence reduced me to SUCH extremity,
As when a demon sitteth with one as a guest."* Abd-ul-Hamíd.

لك قند هسي دروغ ور ته خواږه شو
لك زهر هسي تو كړه رښتيا خلق

*"As sugar so is falsehood pleasant to the world,
LIKE poison so it spitteth out truth."* Abd-ul-Hamíd.

ندي كُله ن ستا مخ مخي خوشرنگ
كُله جلوه كا په يوه رنگ ته سل رنگ

"There is no rose of such a beautiful colour AS thy cheek ;

The rose shineth with one colour,—thou art resplendent with a hundred."

Ahmed Sháh, Abdálí.

89. The *اسْمَائِي تَفْصِيل و مُبَالِغَة* (*ismá'í-tafsíl wo mubáligha*) comparative and superlative degrees, are not expressed by any peculiar form of adjective; the superiority of one thing over another being expressed by the addition of various particles and adjectives.

90. The positive is made comparative by the particles *لَهْ، تَرْ*, etc. used with the object to which comparison is made; and such words as *دِيرْ* *much*, *زیات* *more*, *لوی* *great*, and many others; thus, *دِيرْ نَبَهْ* *very good*; *دِيرْ لَوِي* *very large*; *دِيرْ لَنْدَهْ* *very small*; *تَكْ سَبِين* *very white*. Examples:—

لَبَنُوبَه غَوَاړَه اَحْمَد شَاهْ بَد سِيك كَنَرَه تَر بَنَر

"Look for excellence from the god, Ahmed Sháh !

Evil consider lighter THAN a feather."

بهرام حُكْم شَمَاس وُكِه وَرْدِرُومَ سَرْدَاسِيَا هَم سُهِيْلِي تَر دِه چَاپِرَه
شَهَانَه پُوشَاك دِ وَاغُونِدِ دُويِ وَايَر وَر سَرَه رُوحْ أَفْزَا تَر كَلْ نَامِيَرَه

"Bahram said unto Shamás, go you to her,

Sardás't'á too with her hand-maidens around her.

All should dress themselves in royal robes,

And with them Rúh Afzá, MORE LOVELY than the rose." Bahrám Gúr.

91. A mere repetition of the positive is commonly used to form the comparative; thus,—

چِه پِه شُويِ كَارْخَه وَايِي بُوچْ بُوچْ وَايِي دِهِي جَكْ

"He who murmureth at that which hath happened,

Talketh GREAT NONSENSE : he beateth the froth bubbles on the water."

Abd-ul-Hamíd.

92. In forming the superlative, such words as *تول* *all*, *حد* *boundary*, *پهورت*, or *پورته* *over, above*, are used in addition to the particles employed to express the comparative; as, *دغه له تول لوي دي* this is the *biggest of all*; or, this is the *greatest*; *له حد زيات* *beyond bounds*; *دا سري له تول نه ډير هوښيار دي* this man is the *cleverest of all*.

Examples:—

ستا جفا تر حد پهورت شو منم تل مي اوسني موج وهي د زړه له يم

"Thy oppression, oh! beloved one, hath EXCEEDED ALL BOUNDS:

The waves of my tears are ever rolling from the ocean of my heart."

Abd-ul-Hamíd.

هماي مرغ په تول مرغان له دي سبب لوي لري
چه هډوكي خوري او نور مرغان نه ازروي

"The Húma on this account enjoyeth the GREATEST RANK OF ALL birds,

That it consumeth bones, and injureth not the feathered race." Translation of the Gulistán.

له تول خلقو نه سري په ليد كښي ډيرنه دي او تر وړو خلقو
نه سپي ډير ناكار دي ولي په صلاح د هوښياران وفادار سپي
غوړ دي له بي وفا سري نه

"Man to all appearances is the MOST EXCELLENT of created things, and the dog THE MOST VILE;

Yet with the concurrence of the wise, a grateful dog is far superior to the man without gratitude." Gulistán.

تول takes (—) or ڄ with nouns feminine, and may be declined as follows :

	Sing. and Plu. تول, ٽوله, or تول all.
Nom.	تول, ٽوله, تول all.
Gen.	ن تول, ٽولي, تول of all.
Dat.	تول, ٽولي, تول ته, لره, له, تول or تول ٽولي } to all. تول ته, لره, له, تول or تول ٽولي, تول و ته, ٽوله, ٽوله
Acc.	تول, ٽوله, تول all.
Abl.	له تول, ٽولي, تول or له تول, ٽولي تول نه from all.
Act.	تول, ٽولي, تول by all.

93. The اسم تصغير (*ism-i-tasghír*) used to lessen the importance of a word, or to convey contempt, is affixed to the noun. There are, several of these particles, as they may be termed, in general use ; viz. ڇي and ڪ, and ڪوٽي, وڪي, وڙي, وٽ, ڪسي, ڪي, ڇي thus :— ڪوزه ڇي a small goglet ; ڇي ڇيڪي a little girl ; بازار ڪي a small market ; سڙوٽي a mean fellow ; (here the particle وٽ is inserted before the final letter,) چرڪو ڇي a young cock ; ڇي ڇيڪو a small pond ; مڙڪ or مڙڪڪ a mouse, (literally a small rat) بهاري a coward, (literally a small hero) and ملا ڪوٽي an illiterate priest. Examples :—

يو سڙوٽي ڪم عقل مي وليڏ ڇه عيب ن لوي سڙي ورت ته
مي رواي صاحب ڪه ته خوار ٿي بخت ور سڙي لره ڇه ڪناه نه

"I once saw a MEAN SCOUNDREL of a fellow, who was speaking ill of a man of rank and respectability. I said to him—oh ! master, if thou art

unlucky, what fault is that of a more fortunate man." Translation of the Gulistán.

وډوگي نه بازي دا رنگ کافري کودري
لک زه بادم پتا دين و ايمان خپل

*"The CHILD gambles not in this manner with stones and shards,
Like I stake on thee both my religion and my faith."* Abd-ul-Hamíd.

94. The particle of diminution affixed to a noun is also used to express endearment, as will be seen from the following extract.

دا مي نه مړل دي نه ږوندون دي تر ځان حال د مړون وينم
له شوق وچ شوم له غمه و سوم مړوگي ورره درخو به و و وينم

"To me this is not death neither is it life—from the state of my own existence I behold the dead—through love I am become dry—from anguish I am consumed. Oh DEAR BROTHER Mírú! I must see Durkhání." Tale of Adam Khán and Durkhání.

شاه زاده چه دا خبره و ويله
بادشاه و ژدل زار زار درست خانه دان
بادشه و ويل چه اي ځما زمکي
دا کوم وقت دي چه تا کره هسي بيان

"When the prince spoke these words, the king and his family wept a great deal. The king said, oh my DEAR BOY! what time is this that thou hast made this declaration?" Saif-ul-Mulúk and Badrí Jamál.

Chapter. IV.

THE PRONOUN.

. ضمير *zamír.*

95. The Pushto pronouns are of five different classes—the personal, demonstrative, reflective or reciprocal, interrogative, and indefinite.

96. The language contains no peculiar form of relative and co-relative pronouns, but other pronouns are used instead; the explanations of which, as also examples will be found in their proper places.

97. As the pronouns in declension admit of considerable changes, they require to be exhibited separately.

98. The personal pronouns, or *ضمایر منفصله* *zamá'ir-i-munfasilah*, are; *زه*, *ته* and *هغه*, which are declined in the following page.

99. The 1st person is termed *متکلم* (*mutakallim*), the 2nd *مُخاطَب* (*mukhátáb*) or *حاضر* (*házir*), and the 3rd *غائب* (*gháyib*).

100. As it would far exceed the intended limits of the present work to give separate examples of each pronoun, both in the singular and plural number, I shall content myself by giving a specimen, either inflected or otherwise, as occasion may require; the whole of the changes for person and case, gender and number, can be seen at a glance from the following declensions.

101. The first personal pronoun *زه* is not subject to any change for gender, and is thus declined :—

1st person زه I.

	S.	P.
Nom.	زه I.	موڼک or موږ we.
Gen.	خما mine, of me.	خمونک or خموږ our, of us.
Dat.	$\left. \begin{array}{l} \text{ما ته, لره, له} \\ \text{وما ته, لره, له} \\ \text{وما و ته, لره, له} \end{array} \right\} \text{to me.}$	$\left. \begin{array}{l} \text{موڼک or موږ ته, لره, له} \\ \text{ومونک or وموږ ته, لره, له} \\ \text{ومونک و ته, لره, له} \\ \text{وموږ و ته, لره, له} \end{array} \right\} \text{to us.}$
Acc.	ما me.	مونک or موږ us.
Abl.	له ما نه or له ما from me.	$\left. \begin{array}{l} \text{له مونک or له موږ} \\ \text{له مونک نه-له موږ نه} \end{array} \right\} \text{from us.}$
Act.	ما by me.	مونک or موږ by us.

The following are examples of the pronouns.

زه ياري غواړم له تان توفيق ته را کړ رحمان
که توفيق م کړ په بخږه ما به خلاص کړ له نيران

“I seek assistance from thee—Oh God! grant unto me thy grace.

If with my lot thou grantest me thy grace, thou wilt redeem me from the flames.” Makhzan Afghānī.

- 102. The uninflected form of this pronoun is sometimes used for the dative: the following is an example:—

زه د يار غمونو هسي هډ و پوست کړم
لک ونه په خزان کښي يي برک

“The care and anguish which I suffer on account of my beloved, hath reduced ME to skin and bone,

Like as the tree in the autumn without leaves.” Abd-ul-Hamīd.

خُمُونَكْ (*) پير چه پير صالح دى خبر ئي کانري چه دست کيري
ام وُکاند او که دا کار و نکر مُونَكْ د ده له موریدی ویدار یو

"Give you information to our spiritual guide which is Pír Saleh, that he should assist us, and if he does not do this, we are tired and disgusted with his discipleship." Adam Khán and Durkhání.

په شعبي کښي هسي دى راوړي د جنت يوه طفه بد د دوغښ يو
طفه ته هسي وائي مور ستاس په تعليم په نصيحت سره داخل شوو په
جنت کښي څه سبب د بدبختي وه چه داخل شوي په دوغښ کښي
دوي به هسي ور ته وائي مور امر د نيکي کاره عالم ته ول مور پر ولاړ
نور له بدې به مور نهې کړه د خلق ول مور تر پرهيز نور

"In the Shæbah it is thus stated—A party of people in Paradise will thus say to another party in Hell—'Through YOUR instruction and exhortations WE have entered into Heaven. By what evil destiny was it that you entered into Hell?' THESE will thus answer them. 'We gave good counsel to the world, but did not act up to it ourselves. We interdicted others from evil, but WE did not abstain from it ourselves.'"
Fawá'id-ush-Sharri'æa.

The above quotation contains examples of several pronouns, which is the reason of my giving it at length.

103.

2nd person ت Thou.

S.

P.

Nom.

ته thou.

تاسو, تاس, تاسي or تاس ye, or you.

* مُونَكْ or مُنكا as it is also written, is the eastern or Peshawíri form of the first person plural, and مور the Western dialect. I have already explained at page 6 that some tribes change the letters ج for ك, and ك for ج and vice versa. The Peshawíri pronunciation is evidently the purer Pushto.

105.

3rd person هُغْدَ He, she, it.

	Singular.	Plural.
Nom.	هُغْدَ he, she, it.	هُغُو or هُغُوِي they.
Gen.	$\left. \begin{array}{l} \text{نَ هُغْدَ - نِ هُغْدَ} \\ \text{نِ هُغِي or} \end{array} \right\}$	$\left. \begin{array}{l} \text{نَ هُغُو or نَ هُغُوِي} \\ \text{نِ هُغُو or نِ هُغُوِي} \end{array} \right\}$
Dat.	$\left. \begin{array}{l} \text{هُغْدَ هُغْدَ or هُغِي تَه, لَه, لَه} \\ \text{و هُغْدَ هُغْدَ or هُغِي تَه, لَه} \\ \text{لَه or و هُغْدَ هُغْدَ هُغِي و} \\ \text{تَه, لَه, لَه} \end{array} \right\}$	$\left. \begin{array}{l} \text{هُغُو or هُغُوِي تَه, لَه, لَه} \\ \text{- و هُغُو, هُغُوِي تَه} \\ \text{لَه, لَه or و هُغُو, هُغُوِي} \\ \text{و تَه, لَه, لَه} \end{array} \right\}$
Acc.	هُغْدَ him, &c.	هُغُو them.
Abl.	$\left. \begin{array}{l} \text{لَه هُغْدَ, لَه هُغْدَ or لَه} \\ \text{هُغْدَ نَه, لَه هُغْدَ نَه} \end{array} \right\}$	$\left. \begin{array}{l} \text{لَه هُغُو, هُغُوِي or لَه} \\ \text{هُغُو, هُغُوِي نَه} \end{array} \right\}$
Act.	هُغْدَ or هُغِي by him, her, &c.	هُغُو or هُغُوِي by them.

په خوا تر پاک سروره دا پنام ن عتيق بن عامر وه يوه لور
 تر پيدا شوه چه هنده ن هُغْدَ نوم وه

"Before the time of the Prophet, this (woman) was married to *Ætík bin Æámir*, and she had a daughter by him: HER name was *Hindah*.
Fawá'id-ush-Sharri'æa.

106. The feminine form of this pronoun of which the example just given is a specimen, is very often written with a *ي* instead of (—), thus:—

بي بي قسي در ته وچه مركه دير دير يان وه ن زره نرمي به
 حامل شي ن بيبي عايشه پند هُغِي نبشي به خاي كر

"The mother of the Faithful said thus to her. 'Always remember death; by means of it meekness and gentleness of heart is produced.' The

counsel of Lady Ayishah took effect on THAT woman, and she acted up to it." Fawá'id-ush-Sharrí'æa.

پس هغه هلته د كټ د لاند چپ كښناست او ساه يې وټټكله تر هغه
وقت پوري چې هغوله مېش خلاص شو او نېان د تور شپې سر ټكته شوه

"After that he sat down beneath the couch, and did not draw his breath until such time as THEY had consummated their pleasure, and the black flag of night became inverted." Æyár Dánish.

107. The singular nominative of this pronoun is also sometimes used for the plural ; as,

حضرت هسي ور ته وه و خليفه كان حما هغه دي چه طريق مټ
حما بدوي كوي

"The Prophet said thus unto him—THEY are my vicars who act up to the rules and institutions of my orthodox faith." Fawá'id-ush-Sharrí'æa.

108. This pronoun is also used as the remote demonstrative or إِسْمُ إِشَارَة (ism-i-ishárah) and is declined in a similar manner, except that the nominative singular remains unchanged for the plural, as will be seen from the following examples.

هر رنك تخم چه گر هغه به اخلي
خپله خپله ميوه نسي هره ون

Whatever kind of seed thou sowest, THAT wilt thou reap :

Every tree beareth each its own peculiar fruit." Abd-ur-Rahmán.

بټېل عمر به هيچا ليدلي نه وي
هغه خار چه يار هر ساعت په ما كا

No one in the whole course of his lifetime will have experienced

THOSE sorrows which my beloved every hour inflicts upon me. Abd-ur-Rahmán.

109. The proximate demonstrative pronouns, which are of five different forms for the singular, and two for the plural, are declined as follows.

دَهِ or دِي, دَا, دِ, دِ This (persons or things).

S.

P.

Nom.	دَهِ, دِي, دَا, دِ this.	دُوه or دُوِي these.
Gen.	دِ دَهِ, دِي دِ, دَا دِ, دِ دِ of this.	دِ دُوه or دِ دُوِي of these.
Dat.	دَا دِ, دِي دِ, دَهِ دِ, دِ دِ } to this.	دُوه دِ, دُوِي دِ, دِ دِ } to these.
Acc.	دَهِ دِ, دِي دِ, دَا دِ, دِ دِ this, or to this.	دُوه دِ, دُوِي دِ these, etc.
Abl.	دِ دَهِ or دِ دِ } from this.	دِ دُوه or دِ دُوِي } from these.
Act.	دَهِ دِ, دِي دِ, دَا دِ, دِ دِ by this.	دُوه دِ, دُوِي دِ by these.

EXAMPLES.

دَهِ رَنْشُورِ عِلَاجِ تَرَخِه تَرَخِه دَارُو دِي

دَهِ دَارُو دِي چِه هَم درد شه هم دَرْمَانِ شَ

"The remedy of sickness is a bitter bitter medicine :

THIS is a physis which becometh not only the disease, but also its cure."

Abd-ur-Rahmán.

تَلِ دِ اوبو به اوبو كَبِي لَرِ تَرِ مَنَغِ

به دُوه اوبو كَبِي لِيْدِه شِي دِ كَوَهَرِ مَنَغِ

Keep thy cheek ever moist with the waters of thy tears ;

In these waters can be seen the face of the gem." Abd-ul-Hamíd.

دُوِي وايي دا عورت دِي مُكُونِ كَلِ هَم هَر خوك بويون دَغِه قوم ن
عَبْدُ اللَّهِ شَمَاخِي دِي په ظاهِر دُوِي مسلمان دِي په باطن دُوِي
كافران دين

"THEY say that these women are roses, and every person smelleth a rose. This is the sect of Abd-ullah Shamákhí. Outwardly THEY are Musslemans, but inwardly are infidels. Makhzan Afghání.

دا سور كَل به هم ن تا په وينو سورك
چه د ي شي زماني دِي په دستار كښ

Destiny will ensanguine THIS red flower in thy blood,

Which itself hath placed in thy turban." Kúshhál Khán, Khattak.

ن خلاصِي لوريه مي نشته دِي اي خوان
زيست روزگار مي هميشه ن غم په خونه
دِي حما ديدن كوي نور په امان يم
ولي عالم را باند كاند كمانون

"Alas brave youth ! there is no road of escape for me :

The employment of this life of mine is in the house of grief.

THIS (demon) merely looks at me—in other respects I am safe ;

But the world entertaineth suspicions against me." Bahrám Gúr.

په لښكر كښ ن بهزاد ه شور و شر و
نيمي شپي وي چه فرياد او وا ويلا شوه
شهزاده و و ن قلاو سر و ته خيبري
چه تر ن وقت جنگ نشته ه بلا شوه

"What noise and confusion was there in the army of Bhizád !

It was about midnight that a tumult and cries for help arose.

Mount, said the prince, to the summit of the fortress.

What calamity has happened that up to THIS time no battle has ensued."

Bahrám Gúr.

یُو بادشاه عالیجناب صاحب د رُوم وَه
 به خورم رُ سکونت ده دانایانو
 هر شه ده و ته موجود عالی مقام وَه
 به اسباب کبني ارمانی د فردندانو

"There was a mighty king who ruled over the country of Rúm ;

He was amiable and humane, and his dwelling was the home of sages.

THIS great prince was possessed of countless worldly wealth,

But he ever pined with grief and regret, for he was childless."

Bahrám Gúr.

110. The first letter of the demonstrative هَـغْـه is sometimes lost by elision, thus:—

د ناسوت په وهم ورك شو عندليب
 زه غه گل يم چه د ميني په بهار شي

The nightingale became lost in the imagination of humanity :

I am THAT rose which roameth about in the spring time of love. Ahmed Sháh, Abdálí.

111. The reflective or reciprocal pronoun ضَمِيرٌ مُشْتَرَكٌ (*zamír-i-mushtarak*,) خِـل is applicable to all three persons. It is placed before the verb in the sentence, and must refer to the agent or nominative case either expressed or understood, whatever it may be. The changes to which it is subject for gender and by inflection, will be seen in the following declension.

Masc. and Fem. خپله or خپل *Myself, thyself, my own, etc.*

S.

P.

Nom. خپله or خپل *myself, self.* خپلي or خپل *ourselves, etc.*

Gen. خپلي or خپل of myself, etc. خپلو of ourselves, etc.

Dat. $\left. \begin{array}{l} \text{خپل ته, لره, له,} \\ \text{خپلي ته, لره, له} \end{array} \right\} \begin{array}{l} \text{to myself,} \\ \text{etc.} \end{array}$ $\left\{ \begin{array}{l} \text{خپلو ته, لره, له} \\ \text{etc.} \end{array} \right\} \begin{array}{l} \text{to ourselves,} \\ \text{etc.} \end{array}$

Acc. خپله or خپل *myself, etc.* خپلي or خپل *ourselves, etc.*

Abl. $\left\{ \begin{array}{l} \text{له خپلي} \\ \text{له خپل نه, خپلي نه} \end{array} \right\} \begin{array}{l} \text{from my-} \\ \text{self, etc.} \end{array}$ $\left\{ \begin{array}{l} \text{له خپلو نه} \\ \text{له خپلو} \end{array} \right\} \begin{array}{l} \text{from our-} \\ \text{selves, etc.} \end{array}$

Act. خپلي or خپل *by myself, etc.* خپلو *by ourselves, etc.*

112. The following are examples of this pronoun.

په تاريخ د زر خلوښت وایم دا خبر
چه لیده شي د دکهن د کجرات پعالم جبر
په خپل عمر خو ونيک و بد خبر شوم
په دا دود می قتل نلیده په ډبر

"In the year one thousand and forty this circumstance I relate,

When the people of the Dakhan and Gujerat saw such tyranny and oppression.

In the whole of MY lifetime, since I became capable of distinguishing good from evil ;

I never beheld after this fashion massacre with stones." Futtih Khán, Mirzá.

The inflected form of the feminine may be written خپلي or خپل.*

حق د ښځ دا دي پر ځښتن باند چه له ورور

* See article on the nouns.—Note † to Page 15.

له مور پلار د خپل ښځ د دي ښه اخلاص كوږن

The just claim which a wife has over her husband is this, that he should show proper love and affection towards HIS wife's brothers, her mother and father. Fawáid-ush-Sharri'aa.

پس له هغه درخاني ورته وړ چه يو عرض مي ديا وا ته غوږ كړه
آدم خان وچه څه حكم وي په سترگو مي قبول دي د ور ته خپل
غمون پدا مضمون وړ

"Afterwards Durkhaní said to him, I have a request to make; pray give ear to it. Adam Khán answered, Whatever the command may be I agree to it with all my heart. She then related to him HER OWN sorrows in the following manner." Adam Khán and Durkhání.*

113. When no agent is expressed, this pronoun denotes individuality and reciprocity, or may refer to either of the three persons, which is only discoverable by something that has preceded it, or comes after; as in the sentence, دا خپل مال دي.

چه وقبر ته سجده كا يا حاجت له مړده غواړي حصيدۀ د خپل
مقصود هم له مړده د لوري كنډړن پكښي ويره وي د كفر

"Whoever maketh a prostration before a tomb, or wisheth for any thing from the defunct; and he considereth the fulfilment of HIS wish to have been accomplished by means of the deceased, there is danger of blasphemy." Fawáid-ush-Sharri'aa.

له د خپلي بدي بخري . چا ته زارم په چا دا كړم

"Concerning this my own hard fate,

To whom shall I tell my sorrows? from whom seek redress?" Laylá and Majnún.

* Literally "on my eyes."

114. The interrogative pronouns *آسمایِ استِفهام* (*asmā'e-i-istifahm*) are *خوک*, *کوم*, and *کم* or *کمه*.

خوک is applied to persons and rarely to inanimate objects. It is used both for the singular and plural, and masculine and feminine. It is thus declined.

خوک *Who? which? what?*

Nom. *خوک* *who? which? what?*

Gen. *د چا* *of whom? which? what?*

Dat. *چا ته, لره, له, or و چا ته, لره, له, or و چا و ته, و لره, و له* } *to whom? which? what?*

Acc. *خوک* *whom? which? what?*

Abl. *له چا نه, or له چا* *from whom? which? what?*

Act. *چا* *by whom? which? what?*

EXAMPLES.

را ته وايد چه ته *خوک* نوم د څه دي

چه دا عشق دي په خاطر د هڼبره زور دي

"Tell me WHO art thou? and what is thy name?"

"That this love of thine affects thy mind so much." Bahrám Gúr.

تير شه درست عمر څما په دا هوس

که مي وپوشي چه *خوک* ئي يا څه کس

"The whole of my lifetime has passed in this vain hope,

That thou wouldst ask me, WHO art thou? and what?" Yúsuf and Zulíkhá.

115. This pronoun is also in common use as an indefinite, and is for the most part applied to persons, but in some instances to things also. Examples of its use with respect to persons are contained in the following extracts.

که شوک مت په نیکی وکه
بیا په مینه محبت پس روان شه

"If any one taketh courage in acting with uprightness,

He will follow after it with affection and love." Makhzan Afghání.

چا ويل چه يوسف زې دې لوي مړون
خوراک خوري په تالو کښي اوبه څکي په جامون

"Some persons have said that the Yúsufzáis are a great people—they eat victuals out of platters, and drink water from bowls." Adam Khán and Durkhání.

116. The following couplet contains an example of its use with reference to things.

يو اصل د ابو دي يود زمکي
ار ميره ذني ترخه ده شوک شیرين

"There is one element of water, and one element of earth ;

And some fruits are bitter, and some pleasant and sweet." Futtih Khán, Mírzá.

117. The interrogative pronouns کوم and کم are also singular and plural, but they take the addition of ښه for the feminine gender, and may be thus declined.

کوم and کم *What ?*

Nom. کوم - کومه - کم - کمه *what ?*

Gen. د کوم - کومي - د کم - کمي *of what ?*

Dat. کوم - کومي - کم - کمي ته, لره, له, وکوم - کومي - کم - کمي ته, لره, له, وکوم - کم - کمي ته, لره, له, وکوم - کم - کمي ته, لره, له, وکوم } *to what ?*

Acc.	کوم - کومه or کم - کمه <i>what?</i>
Abl.	له کوم - کومي or کم کمي or له کوم - کومي or کم - کمي نه <i>from what?</i>
Act.	کوم - کومي or کم - کمي <i>by what?</i>

EXAMPLES.

کوم واده کوم کوزده ده په دنیا کښي
چه فلک ئي و آخر وته ویر نکا

“WHAT wedding—WHAT betrothal is there in the world?

That cruel fate at last turneth not into wailing and lamentation.” Abd-ur-Rahmán.

هغه کم ساعت چه زړه پوي ليري
غه ساعت وي چد په زړه شي رخسارون

“WHAT hour is it that the heart palpitates and beats?

It will be that hour, when the shadow of beloved faces falls on the heart.” Ahmed Sháh, Abdálí.

118. The pronoun **خه** is used both in an interrogative as well as in an indefinite sense : its conjugation is as follows.

Masc. and Fem., Sing. and Plu. **خه** *What? or, a, an, any, etc.*

Nam. **خه** *what?—a, an any, some, etc.*

Gen. **د خه** *of what?—of a, an, any, some, etc.*

Dat. **خه ته, له ته, له ته, له ته, له ته, له ته, له ته, له ته** } *to what?—to a, an, any, some, etc.*

Acc. **خه** *what?—a, an, any, some, etc.*

Abl. **له خه نه or له خه نه** *from what?—from a, an, any, etc.*

Act. **خه** *by what?—by a, an, any, some, etc.*

EXAMPLES.

پیر صالح هله معرکي تنگ کړي وچه خه کوي وقت دي موږ ستړي شو

"The party had reduced Pír Saleh to great extremity, saying—WHAT art thou doing?—it is now time! we are tired of waiting! Adam Khán, and Durkhání."

چه ئي لاس له خيره وخاته يكلخته
خه به نوي آلوده په بلا خلق

*"Since goodness all at once escaped from the hand of the world,
WHY may not it be stained with evil and depravity? Abd-ul-Hamíd."*

Example of the Indefinite اسم مبهم (*ism-i-mubham*).

که په ما دي خه اثر کولي وعظ
تا نامح را ته هله ويلي وعظ

*"If there was ANY chance of thy admonition taking effect on me,
Thou oh monitor! wouldst then have given me advice." Abd-ul-Hamíd.*

119. **ذني**, **ذني**, **ذني**, or **ذني** is another form of the indefinite. It is applicable to things both animate and inanimate; is not subject to any change in termination for gender; and is both singular and plural. It is declined as follows,

	ذني , ذني , ذني , ذني Some, any, a few, etc.	
Nom.	ذني or ذني some, any, a few, etc.	
Gen.	ذني or ذني of some, any, a few, etc.	
Dat.	ذني , ذني , ذني , ذني } to some, any, a few, etc.	
	ذني , ذني , ذني , ذني	

Acc.	ځين, ځنې, ځن, ځني, ځنې, ځنې	some, any, a few, etc.
Abl.	له ځين, له ځنې, له ځن, له ځني, له ځنې, له ځنې	from some, any, a few, etc.
Act.	ځي, ځنې, ځن, ځني, ځنې, ځنې	by some, any, a few, etc.

EXAMPLES.

که څوک ښکېنځل بکا و هغه ته چه نامه ئي محمد وي يا احمد ابوالقاسم
وي ځن وايي چه کفر نشته ځن وايي ه په وقت د ښکېنځلو د ده فهم
و نبي صاحب ته وشي کافر کيږي

"If a person abuseth him who may bear the name of Muhammad, or Ahmad-abul-Kasim, some say that it is not blasphemy. Others again state, that at the time of giving abuse, if his thoughts be directed towards the Prophet, he is a blasphemer." Fawá'id-ush-Sharri'æa.

و هر چا و ته پخپل قسمت رسيږي
له ازلي سور سور دي پلي پلي
او آدم په اصل واړه سره وصل
ځن ځن بادشاهي که څوک نتلي

"The decree of destiny reacheth every one—

From all eternity the horseman is mounted, and the footman on foot ;

And man himself originally is of one race and origin,

Yet some rule empires, and some beg from door to door." Futtih Khán, Mírzá.

120. Several pronouns admit of composition ; thus, هر څوک *whoever*, or *whatever*, هر څه *whatever*, هر يو *every one*, کومو *which one*, etc. They are subject to the same rules of inflection, and change in termination for gender, as the pronouns from which they are derived : کومو is declined in the following manner.

Sing. and Plu. كَمِيَو or كَمِيَوه Which one? Masc. and Fem.

Nom. كَمِيَو or كَمِيَوه which one?

Gen. كَمِيَو or كَمِيَوِي of which one?

Dat. كَمِيَو or كَمِيَوِي ته, له, or كَمِيَو, كَمِيَوِي ته } to which one?
له, له, or كَمِيَو, كَمِيَوِي و ته, و له, و له

Acc. كَمِيَو or كَمِيَوه which one?

Abl. له كَمِيَو, كَمِيَوِي or له كَمِيَو, كَمِيَوِي نه from which one?

Act. كَمِيَو or كَمِيَوِي by which one?

EXAMPLES OF كَمِيَو AND هَر خُوكْ.

هغه عالم به تلواري کور ته را و بال او کلي ور ته و کړه چه لور ته مي
ولي پشائي لور مي هر کوره ن علم عاشقه ده چه عزيزان ته لي سبق
واني کميوا له دي فايق دي

"He quickly called the learned man to his house, and upbraided him, saying—'Why turnest thou thy back on my daughter? she is at all times a seeker after knowledge: since thou teachest her companions, which one of them is superior to her?'" Adam Khán, and Durkhání.

پدا خدائي چه ن هر چا دي نه كروهيري
ولوم له رقيبانو به كوم خدائي دوست

"Since she feareth not that God, who is the God of all,

By the assistance of what Deity shall I divert my friend from the keepers." Abd-ul-Hamíd.

121. The only relative pronoun اسم موصول (ism-i-mawsúl) which the Pushto language contains is چه* which must not be confounded with the interrogative چه already explained, there being no connexion between

* This particle has a great similarity to the Persian چه

them. The co-relative جوابِ مَوْصُول (*jawáb-i-mawsúl*) is supplied by the demonstrative pronouns as will be seen in the examples.

122. چه may either precede or follow after its substantive: the following are examples.

چه ايرې د بي قدرې شي پورې مېنوي
آئينه د هغو زړونو وي رانږه

"THEY WHO have been well anointed with the ashes of humility,
The mirror of THEIR hearts becometh clear and bright." Abd-ul-Hamíd.

په خرپوس د صبر زهد ځني تېنوي
چه پگړتۍ کا تيره غشي د مړگانو

"Patience and continence should flee from her on all fours,
When she taketh between her finger and thumb the arrows of her eye-
lashes." Abd-ul-Hamíd.

په پوي بوسي به څه صبري كړم
چه آخست شي له جهان نصيب ورو ورو

"With one kiss merely, how shall I be contented?
Since good fortune from the world, is only to be obtained by degrees."
Abd-ul-Hamíd.

123. In addition to the regular form of the personal pronouns already explained and illustrated, there are three other forms of pronouns which require a lengthened explanation.

The first form is used with all past tenses of the active voice, as is also the actor or instrumental case of the personal pronouns, to denote the agent in a sentence, and have no meaning separate from the verbs. With any other than active or transitive verbs they point out the object, or the possessive case, and have but these two inflections from the nomi-

native. They are not affected by gender, and may be prefixed or inserted: they are as follows.

- 1st person م or مي I, mine, to me. مو we, ours, to us.
 2nd ,, دي or ٻِ thou, thine, to thee. مو you, yours, to you.
 3rd ,, ٿِي he, she, it, his, hers, etc. ٿِي them, theirs, to them.

124. In the following examples, the first shows the actor, and the second the inflected form respectively.

سَل تَوِي مِي مَاتِ كِرَ وَ نَه وَ شَتَمَ لَه عَشَقُ
 سَاه وِسَاه مِي نوره پاتو نشوه په توبو ڪښ

"I broke a hundred vows, yet did not abandon love,

Therefore I placed no more faith on vows." Abd-ur-Rahmán.

هَله ڪُل وَ مَ چِه هِيچري مِي سِيال نَوُ
 وَلِي اوس نَ آشنائي په زړه خار ځم

"I was a rose when there were no equals TO ME,

But now I become a thorn in the heart of friendship." Abd-ul-Hamíd.

چِه دَ رَنگَ دَ مَيو وَرَ كِرَ وَ لَبَانو
 اور دَ بوري كِرَ په *كور دَ ميخوارانو

"When THOU didst give the colour of wine to thy lips,

THOU didst set all on fire the houses of the wine-drinkers." Futtūh Khán, Mírzá.

چِه ٿِي وَلِيده ستا دَ جمال عكس په خپل ځان ڪښي
 هم په دا دَ آئيني په خير حيران دي ځما رُوح

"Since IT saw the reflection of thy beauty in its own heart,

On this account also my soul like the mirror is filled with amazement."

Abd-ur-Rahmán.

دُرْخَانِي وِر روانه شوه لاس كړفته ټي راوست پس دُرْخَانِي اول په
پهلنگ وخته او آدم خان ورستي كړ

"Durkhání went to him, and having taken HIS hand led him in. She first sat down on the bed, and then seated Adam Khán on the floor."

Adam Khán, and Durkhání.

كه هرڅو مو سره راز كړ بي له عشق خبر نوه بل

"Whatever secrets WE mentioned to each other,

There were no words spoken but those of love." Ahmed Sháh, Abdálí.

په تفسير حسيني كښي دي راوړي چه شيطان ستاس لوي غليم دي
مومنان او په رنگ رڼك به مو غلوي

"It is stated in the Tafsír Husainí, that the devil is your great enemy, oh ! true believers ; and will deceive YOU in manifold ways." Fawá'id-ush-Sharri'æa.

څموږ سرور دي فرمايلي ډير سړي
په ظاهر نمونځون كاند ول زړون ټي غافل دي

"Our Prophet has said—'There are many persons who to all outward appearances say their prayers, but THEIR hearts are remiss.'" Fawá'id-ush-Sharri'æa.

125. These affixes and prefixes being one of the difficulties of Pushto, required examples of each person as above given, and will be necessary for those which follow.

126. The second form of pronoun, or pronominal dative prefix, as it may be termed, is alone used to point out the object in a sentence. It is used with all verbs, but like the preceding has no independent meaning, and is not subject to change in termination for gender: it is both singular and plural.

- 1st person را or را ته, را لره to me, or to us.
 2nd ,, در or در لره, در ته to thee, or to you.
 3rd ,, ور or ور لره, ور ته to him, her, it, or to them.

EXAMPLES.

که لبر سترکت پربل کیبدم راتد رانی
 پیاری کنس عالم نه کوی خوبون

"If I close my eye ever so little, she says UNTO ME,—

'When really in love, people neither slumber nor sleep.' " Abd-ul-Hamíd.

رشتیا ترخه دروغ خواره دی
 ای نادانده ترنه درت بده شوه بدیع

"Truth is bitter, but falsehood is sweet :

It is marvellous, oh fool! that evil is pleasant TO THEE." Ahmed Sháh, Abdálí.

آدم خان په اندرپایه ور وړخوت په بیاست ور خوژند شه او میرو
 ور ته و لار و په اړی ئی کوز کړ

"Adam Khán ascended the ladder, swung himself off by the rope TOWARDS HIM, and Mírú who was standing near (TO HIM), received him on his shoulders and lowered him down." Adam Khán and Durkhání.

127. These particles, particularly را and ور are also used in the formation of verbs, thus;— را to me, and وړل to carry, becomes را وړل to bring; and ور to him, and کول to do, etc.—ور کول to give.

128. These same forms undergo other changes in writing and conversation, but particularly in the latter. The cause appears to be merely greater facility in enunciation. Thus for را لره they use لاله or داله for درله, and درله, and ولره for ورله. The following are examples.

ته خپل حال پکاغذ لاله را کړه
ستا مطلب به شي که خدایي کاند تر سره

"Give UNTO ME an account of thy circumstances on paper,
And if God so wills it, thy wishes will be fulfilled." Bahrám Gúr.

وقت ن مرګ چه ن لره راشي
روح ب ور کړي بي عذاب

"When the angel of death cometh UNTO THEE,
Thou wilt give up thy soul without pain." Ahmed Sháh, Abdálí.

فغفور ډیر. کوهر جوهر و لره ور کړل
خلوینت سوه سوهيلي ملک بهار شه

"Fughfúr gave UNTO HER numerous gems and precious stones :
Forty hundred handmaids filled the country with the bloom of their
beauty." Bahrám Gúr.

129. The affixed personal pronouns* ضمائر متصله (*zamá'ir-i-mutas-silah*) are used in forming the tenses of intransitive and substantive verbs, and with the exception of the six past tenses, for those of verbs transitive also. They are inseparable from the verbs, and have no independent signification. The regular personal pronouns may also be prefixed to the verbs with which they are used, but are not absolutely required, and not generally adopted. On reference to the conjugations, the manner in which these affixes are used with the different tenses and persons will be seen at a glance : they are as follow.

* There is great similarity between these pronouns and those of the Arabic and Persian languages. In Sindhí also there is scarcely a sentence spoken, in which they are not used with verbs, nouns, and prepositions.

1st person	م I.	و we.
2nd „	ي thou.	يِي ye or you.
3rd „	يِي he, she, it, and also—they.	

The يِي of the 3rd person is not used in any of the past tenses of intransitive or auxiliary verbs. The following are examples.

وِينَمَ وَاوَه تَلَوْنِي هَمشَوَك نَدِي پَاتو شُونِي
يُون دِي پَه دَا لَارِ هَم دَ خَوَانِ هَم دَ زَاوَه

“I see all departing, no one whatever is to remain behind—

On this-road are journeying both young and old.” Abd-ur-Rahmán.

كَه دَ عَشَق تَر كَمَر پَرِيوزِي غَاش بَايِلِي
تَه چَه مَا تَ غَاش چِچِي پَه نَصِيحَت كَنِسِ

“If THOU fallest from the precipice of love,,THOU wilt lose thy teeth,

Oh THOU who gnashest thy teeth at me by way of admonition.” Abd-ur-Rahmán.

چَه لِي وَ وَهِي تَوَر دِيو دَ عَاشَقِي
هِيَه صَحَت لِي دَ جِهَان پَه اَفْسُون نِشِي

“For him whom the black DEMON of love strikes,

There is no health or cure from the charms or incantations of the world.” Abd-ul-Hamíd.

زَه وَ يَار چَه سَرَه خِيَل غَمُونَه شُمَار كَرُو
يَار وَ مَا تَه حَيْرَانِي پَرِي زَه وَ يَارَت

“When I and my beloved together, make a computation of our sorrows ;

She is astonished with her lover, and I am filled with amazement at mine.” Abd-ur-Rahmán.

نَوَر مِيرَمَامِي لَه هَغَه سَوَرُو سَرَه شَه اَو چَه خُخُو لَارِ شَه وَرَتَه وَ تَلَوَارِ
كِرِي چَه لَبَكِرَتَه زَر وَ رَسِي

"On this *Mír Mámi* set out in company with those horsemen; and when he had gone a short distance, he said to them—make you haste that you may reach the force quickly." Adam Khán, and Durkhání.

چه زبڼي مي ګوڼي شونډ د خوبانو
د هغو به کله مينه به ميو کيږي

"When will THEY who taste of the wine-coloured lips of the fair,
Set their hearts on the juice of the grape?" Abd-ul-Hamíd.

130. There are three prepositions used in Pushto requiring explanation here, which are used as demonstrative pronouns. They are *تر* and *پر* which add a *zer* (—), and *نا* or *نه* which prefixes *تي* in the oblique cases. They are used both for things animate and inanimate, are both singular and plural, and are not subject to any change for gender: the following are examples.

په هر عاقل بالغ مومن ده روزه فرض پر لازم ده لکه قرض له روږي
که څوک منکر شي کل عمل حبطه پر به کافر شي

"On every sensible adult believer to fast is a divine command and a duty. Like the repayment of a debt it is necessary and incumbent ON HIM. If any one repudiates fasting, the whole of his acts are entirely vain, and HE will become an infidel." Fawá'id-ush-Sharri'æa.

ګل نازي وړ چه دا هغه آدم خان دي چه درخاني تر بيول ده

"Gúl Nazái said, This is that same Adam Khán FROM WHOM Durkhání has been carried off." Adam Khán and Durkhání.

تاس واروي مومنان اوس څوږ به زمانه کښي د بې آفت ډير شه چه
الفاظ د کفر تر پيدا کيږي

"Listen oh true believers—In our day the calamities produced by the

tongue are manifold, since blasphemous words are uttered FROM IT.”
Makhzan Afghání.

ای مُرغه دَ سَحرَ له پَتَنگَ به عَشَقِ پوه شَه
خَان دَ غَه سَوِي. لا اَوَازِ تَنّا رَا نَه غِي

“ Oh ! bird of the dawn, learn thou love from the moth ;

That consumed one's life went, but no sound escaped FROM HIM.” Abd-
ul-Hamíd.

بِه زَرِه كَنبِي مِي وَه هَر كَلِه دَ كَلُوپَه وَنِي بِه رُ رَسَم
دَ يَارَانو پِينِس كَنَس دَ پَارِه خُپَلِه لَمَن بِه تِنّا دَكِه كَرَم

“ I said in my mind, when I reach the rose tree,

I will fill my skirt with roses FROM IT, as a present for those whom I
love.” Gulistán.

Chapter V.

THE VERB.

فَعْلُ *Fi'el.*

131. A verb is a word which affirms or asserts ; as **وَأَنِي** *speaks*,
خُورِي *eats*. It may also of itself constitute a sentence, and unless it
be expressed or understood, no sentence is complete.

132. Verbs are of two kinds—primitive and derivative, which may
again be divided into six classes—the **رَابِطُ الزَّمَانِي** or substantive ;
لَا زِمِي neuter or intransitive ; **مُتَعَدِّي** active or transitive, in which also
are comprised causals ; the derivative or **فَعْلُ مُشْتَق** ; and the passive,
or **مَجْمُول**.

133. Some verbs have both an active, and a neuter signification ; as
سَوَل to burn.

نور بهرام وي سَرْداسيا خوري وَر درُومَ
كل اندام كه خَبَر شُما له نُوْمَ
وَر ته وايه ستا د ميني په اور سوي
شهزاده بهرام راغلي دي له رُومَ

“ Then Bahrám said, Oh sister Sardásía ! go unto Gúl Andám :

Give unto her information respecting my name.

Say, that CONSUMED in the fire of thy love,

Prince Bahrám hath again returned from Rúm.” Bahrám Gúr.

مَجْنُونُ مَلِكُ د عَاشِقِي. هَلَه بيا موند
چه په اور باند و سه خان و مان خپل

“ Majnún at that time acquired the dominion of love,

When in the fire of affection he CONSUMED all his worldly wealth.”

Abd-ur-Rahmán.

134. The active voice may be obtained from some intransitives, by changing the ل and يَدَل of the infinitive into وُل ; as بَلِيدَل to take fire, بَلُول to set on fire ; سَرِيدَل to become cool, سَرُول to make cold ; زَنَكِيدَل to revolve, زَنُونُل to make revolve ; زَنَكِيدَل to swing, زَنَكُول to make swing.

EXAMPLE.

خو توانيكي زده د چا مه آزاروه چه په دي لار كښي ډير آرغي وي
كار د فقير او محتاج و كړ چه تا لره هم كارون وي

“ As much as thou art able, PAIN not the heart of any one ;

Since there may be very many thorns in this path.

Give assistance to the poor and the indigent in their affairs ;

Since thou hast many matters in this world to be brought to conclusion." Translation of the *Gúlistán*.

135. The casual also termed مُتَعَدِّي may be formed from intransitives and transitives by adding وَل in place of ل or يَدَل ; thus زَغَلِيدَل to run, زَغَلُولُ to cause to run ; خَنَدَل to laugh, خَنَدُولُ to cause to laugh ; بَزَل to lament, بَزَّة وَل or بَزُولُ to cause to lament. Example :

وَاِلهَ تِهْ ئِي خَنَدِهْ وَلُ كِهْ بَزَّةْ وَلُ * كِرْمِ
زِهْ بَخْطَلِهْ نِهْ خَنَدَا كِرْمِ نِهْ بَزَا كِرْمِ

"If thou CAUSETH one TO LAUGH, or CAUSETH one TO LAMENT, thou art the cause of all :

Of my own accord I do not make merry, neither do I mourn and bewail." Abul-nur-Rahmán.

136. The derivative verb, or فِعْلٌ مُشْتَقٌّ may be formed from nouns, adjectives, or pronouns, either by alone adding the sign of the infinitive ; as پوه understanding, پوهِيدَل to understand ; وُج dry, وُجِيدَل to become dry, or وُجُولُ to make dry ; or by shortening the long vowel of the word ; as رَنرَا bright, رَنرُولُ to make bright ; غَاړه a brink or side, غَاړُولُ to put aside : the following is an example.

پَهْرَ سَانَكْ چِهْ يَارْ خَوْشَبَرِي كَرِي بوي
خِپْلُولُ نَ صَاجَبَانُو پِهْ پِشُو دِي

"It is necessary to practise every disguise to please the beloved :

* This method of using a letter instead of a vowel point, is in accordance with the orthographical system of the Zendic language. See Introduction, page 37.

TO GAIN THE AFFECTIONS* of the fair, dependeth on art and skill."

Abd-ur-Rahmán.

137. Pushto also contains a sort of compound verb, which may be divided into two classes—nominals and intensives. The former are formed by the mere subjoining of a verb regularly conjugated to a noun or adjective; as, اوده *sleep*, كيدل اوده *to sleep*; وړي *hunger*, وړي كيدل *to become hungry*; جنگ *battle*, كول جنگ *to fight*. These verbs being very commonly used, need no example, there being scarcely a sentence without one.

138. Intensives are obtained by adding or prefixing to a regularly conjugated verb, two adjectives or an adverb; thus—

خرخ مي ستا د بنر غشي پر سينه دي
پور اور مي وتلي تر اينه دي

"The arrows of thy eyelashes have pierced me in the breast :

Verily they HAVE PASSED RIGHT THROUGH unto my heart." Abd-ur-Rahmán.

گاه سري خوښو خورم وي گاه له غمه وي چك پك

"Sometimes man may be cheerful and happy,

At times through grief TROUBLED and DISTRESSED." Abd-ul-Hamíd.

139. The passive voice is formed by the addition of the different tenses of the substantive or auxiliary verbs كيدل and شول *to be or become*, to the past participle or imperfect tense of a transitive verb, which are subject to the same changes in termination for gender as other verbs to agree with the governing noun in the sentence.

* Literally—To make one's own, from خپل *self, myself, &c.*

The following is an example with كیدال.

كُلَّ چِه يي دَ يار له مَنَ لِيدَه كِيَرِي
جود دَ ستركو نظر وي به خارستان كَد

"If the rose tree IS VIEWED without the beloved being at one's side,
The eye-sight merely falleth on a place of thorns and brambles." Abd-
ul-Hamíd.

EXAMPLE WITH شُول.

خو ترِباق له عراق راوِي شي مار خوَدَلي مَرِ دي

"By the time the treacle IS BROUGHT from Irák,*

The snake-bitten person is dead." Gúlistán.

140. It will be necessary now to show the inflexions of the different auxiliaries, which are the models for the variations of the persons, and in forming the definite tenses of the verbs.

141. The following auxiliary or substantive verb, called the رَابِطُ الزَّمَانِي is ناقص or irregular, and has no known infinitive. It is very easy and should be carefully committed to memory. Want of space will compel me to content myself with a single example of each tense in the conjugations of the verbs, unless some peculiarity requires to be more fully explained.

To be or become.—Infinitive unknown.

S. صِبْغَةُ حَالِ Present Tense. P.

زه يَم I am.

ته لِي thou art.

هَغِه دي, ده, شته or هَغِه

مُونَك يُو we are.

قاسُ يِي or ياستِي you are.

هَغُو, هَغُوِي دي, شته or هَغُوِي

* The treacle of Irák is a celebrated antidote for venomous snake-bites.

ساقی جام د ميو راوړ غرق د اوبو په درياب يم

"Cupbearer ! bring the bowl of wine :

I AM overwhelmed in the ocean of grief." Ahmed Sháh, Abdálí.

EXAMPLE OF THE FEMININE.

لاس به واخلم له ننگ كه په ننگ پات دُنيا ده

"I will give up all honour and reputation,

Though the world itself depends on good name." Abd-ul-Hamíd.

EXAMPLES OF شته SINGULAR AND PLURAL.

چه مي شته د عشق خواري هُمېره بنادي ده

كه مي وركه دا خواري شوه نور به خوار شم

"Since to me love's anguish is equal to its rapture,

If this distress of mine be lost, I shall again become wretched." Futtih Khán, Mírzá.

چه د دور دا كړي كينزي پيري شته

كوه قاف د نه نازيري په خپل ټول

"Since these crooked and left-handed revolutions ARE occasioned by fate ;

Mount Caucasus itself should not coquet about its own weight." Abd-ul-Hamíd.

The following form of the 2nd person plural is to be found in ancient writings, but it is not commonly used. It, as well as شته, is in all probability derived from the obsolete infinitive ستل or شتل which is now lost.

تاس بندگان د پاك الله ياستي مؤمنان الله حي لايموت دي مرگ
ني نشته خپل ايمان عقیده جور لري بندگان

“*You, oh faithful! ARE the servants of the most High. God liveth! death affects him not! keep firmly the tenets of your faith, oh people of God!*” Fawá'id-ush-Sharri'æa.

شته and دي are sometimes used together, but the latter seems to be merely added by way of emphasis: the following is an example.

هسي رَنگ سحر جادو کا پہ نظر نہ شالا سترکو
نئی سیال پہ ہند کنبی شته دي نہ ثانی پہ بنگالہ کنبی

“*With the glance of her dark-grey eye she enchants and charms in this manner—*

There is no one eye equal to it in Hind, not another in Bengálah.”
Abd-ul-Hamíd.

S.	ماضي مطلق	Past Tense.	P.
زہ وم I was.		مور or منکا وو we were.	
تہ دي thou wast.		تاسو or تاس دي you were.	
وہ or هُہ he or it was.		هغو or هغوي وو they (men) were.	
وہ she was.		هغو or هغوي و they (women) were.	

This tense with the prefix کہ is often used as the Conditional or Optative tense, of which examples will be found in their proper places.

The following example shows both the masculine and feminine form of this tense, and both methods of writing the third person masculine as above given.

یو سردار د یوسف زویو پہ دولت کنبی لک طہمورت ر پہ اسم
طاووس خان نوماندی وہ دہ یوہ لور وہ درخان نوماندی او
د حسن سیال ئی نہ وہ

"*There WAS a chief of the Yúsufzoes—a Tahmúras* in wealth—who WAS ycleped Tá'ous Khán. There WAS also a daughter of this chief-tain named Durkhán, and there WAS no equal to her in beauty.*" Story of Adam Khán and Durkhání.

يُوْ عَالِمُ رُږه چه څلور سوه مَندُرُق ټي دِ مِلَم رَاږه ياد رُو

"*There WAS a learned man who WAS† proficient in all the sciences contained in as many books as required four hundred chests to hold them.*" Fawá'id-ush-Sharri'æa.

The future tense of this auxiliary shows the very irregular and imperfect nature of many of the Afghánian verbs. The 1st and 2nd persons are formed by prefixing the particle به to the present, and the 3rd person by prefixing it to the aorist or future indefinite, which again has no 1st or 2nd persons. In the conjugations of all other verbs, the 2nd future tense is formed from the aorist.

S.	مُسْتَقْبَل	Future Tense.	P.
زه به یم	<i>I shall or will be.</i>	موږ به منکا	<i>or موږ به یو we shall or will be.</i>
ته به ټي	<i>thou etc.</i>	تاسو به ټاس	<i>or تاسو به ټي you shall or will be.</i>
هغه به وي به ويڼ <i>or</i>	{ <i>he, she, it, etc.</i>	هغو به هغوي وي <i>or</i> ويڼ	{ <i>they shall or will be.</i>

EXAMPLES.

په راستي می د خپل آه هسي باور دي
 چه همدم به یم له ښکلیو پس له مرک

* The third Persian King of the Pishdadian dynasty, said to have been the founder of Babylon, Nineveh, etc.; and the discoverer of fire. He reigned about 830 B. C. although some carry him centuries beyond.

† Here notice the construction—the verb agreeing with the object.

"I have such confidence in the truth of my own sighs,

That after death even, I SHALL still BE a companion of the fair."

Abd-ul-Hamíd.

شہزادہ بہرام بہ وِی پہ ہنغہ شای کنب
چہ باد بوی ولہ راوِی د یار لہ درہ

"Prince Bahráw WILL certainly BE present at that place,

That the breeze may bring him perfume from the door of his beloved."

Bahrám Gúr.

پہ دیرش کال بہ قراری شی نہ سِری بہ چر وین نہ میوی چہ دانہ
و خوری

"In the space of thirty years there will be stability, (during this time) there WILL not BE a man—not even an ant to eat up the grain." Makhzan Afghání.

The aorist or future indefinite tense of this auxiliary, as previously stated, has but one form—the 3rd person. It is also used in forming the doubtful past tenses of other verbs, as will be seen from the different conjugations.

S. مُضَارِعْ Aorist or Future Indefinite. P.

هَنغِ وِی or وِین he, she, it, may be. { هُغُو or هُغُوِي they may be.
وِی or وِین

EXAMPLE.

خومی لاس وِی یا می توان وِی زُونَد بہ صدَقہ دِ دلبرہ کرم

"As long as I MAY HAVE hands, or as long as I MAY BE possessed of strength,

I will devote my life and existence to my beloved." Ahmed Sháh, Abdálí.

ماښي استمرار Conditional or Optative Tense.

S.

زه وي واي به وم *I were.*

ته وي واي به وي *thou wert.*

M. هغه وي واي به وه *he, it, were.*

F. هغه وي واي به وه *she, it, were.*

P.

موږ - موما وي واي به وو *we were.*

تاسو - تاس وي واي به وي *you were.*

M. هغو - هغوي وي واي *they were.*

F. هغو - هغوي به وو به و *they were.*

This tense implies continuity, and with a conditional conjunction or adverb of wishing, expressed or understood is used as the conditional or optative, which is its most general form.

EXAMPLES.

نفع د درباب به وه که ویره د موج نه وي
ياري د ککلی به وه که نه وي تشویش د خار

"The utility of the ocean would be great, WERE there no fear of the waves.

The intimacy of the rose would be considerable WERE there no apprehension of the thorn." Gúlistán.

It is also frequently used after interjections as in the following couplet.

کاشکي مه واي په دنيا غم د فراق
چه دُوب نه واي زړه په دا يم د فراق

"Alas! that there WERE no such thing in the world as anxiety on account of absence—

That the heart WERE not overwhelmed in the ocean of separation."
Khúshhál Khán Khatṭak.

The following is an example of the simple past tense with the prefixed particle به used in a hypothetical sense,* as referred to at page 70.

ای د پلار د زړه سڅه که ته هم روده شوي وي له د نه ډیر به
به وو چه د وگړي په عیب جوړي کښي پروتي

"Oh joy of thy father's heart! if thou wert also asleep, IT WOULD BE far better, than that thou hast commenced searching after the defects of others." Translation of the Gúlistán.

There is no imperative mood of this auxiliary, and that of ارسیدل to remain, etc. is used for it.

142. The following as well as the preceding verb, is also used absolutely to denote mere existence. It is like all auxiliary verbs in this language—ناقص or imperfect: its conjugation is as follows.

Infinitive اوسیدل مصدر to be, exist, continue, etc.

اسم لیاقت Noun of Fitness.

Sing. and Plu. د اوسیدو or د اوسیدل of, or for being, existing, etc.

اسم فاعل Active Participle.

Sing. M. اوسیدونکي or اوسیدونکي F. اوسیدونکې or اوسیدونکې

Plu. M. and F. اوسیدونکي or اوسیدونکي

* This should not be confounded with the 1st Future, which see

مېغه حال *Present Tense.*

S.

P.

زه اوسم <i>I exist.</i>	موږ *we exist. or مونږ اوسو
ته اوسي <i>thou existeth.</i>	تاسو or تاس اوسي <i>ye or you exist.</i>
هغه اوسي <i>he, she, it ,,</i>	هغو or هغوي اوسي <i>they exist.</i>

EXAMPLE.

هسي يم په درن و غم کښي د دلبړ خوښ
لک اوسي په سره اور کښي سمندر خوښ

"To this degree am I pleased with the pain and grief inflicted on me by my beloved,

Like as the Salamander *EXISTETH* contented in the red fire." Abdul-Hamid.

The following tense is mostly used in conversation with a conjunction, as the Conditional or Optative tense. It implies continuity, and may also be understood as the simple present.

ماڼي استمراري *Conditional or Optative.*

S.

P.

زه اوسيدم <i>were I existing.</i>	موږ اوسيدو <i>were we existing.</i>
ته اوسيدي <i>wert thou ,,</i>	تاس اوسيدي <i>were you existing.</i>
هغه اوسيد <i>were he, or it ,,</i>	هغو اوسيدل <i>were they ,, (M.)</i>
هغه اوسيدله <i>were she ,,</i>	هغو اوسيدل or اوسيدل <i>were they ,, (F.)</i>

Example ;— "Were I remaining (or going to remain) here, I would repair this house."

* It will not be necessary to give more than one form of Pronouns in future.

مستقبل *Future Tense.*

S.

زه به و اوسم or به اوسم *I will exist.*ته به و اوسي or به اوسي *thou wilt exist.*هغه به و اوسي or به اوسي *he, she, it will exist.*

P.

موږ به و اوسو or به اوسو *we will exist.*تاس به و اوسي or به اوسي *you will exist.*هغو به و اوسي or به اوسي *they will exist.*

EXAMPLE.

جام د ميوچ غمخور د درست جهان شه

زه به اوسم په دا غم کښ تا بکي

"Since the goblet of wine has become the comforter of the whole world,

How long SHALL I CONTINUE in this distress and sorrow?" Abd-ur-Rahmán.

مضارع *Subjunctive or Aorist Tense.*

S.

زه و اوسم or اوسم *I may exist.*ته و اوسي or اوسي *thou mayest exist.*هغه و اوسي or اوسي *he, she, it may exist.*

P.

موږ و اوسو or اوسو *we may exist.*تاس و اوسي or اوسي *you may exist.*هغو و اوسي or اوسي *they may exist.*

EXAMPLE.

دا ژوندون په هر نفس دي هر نفس اوسي تايب

- “Existence dependeth on the drawing of a breath :

Therefore you SHOULD BE repentant on each respiration.” Abd-ul-Hamíd.

أمر حاضر Precative or 1st Future Tense.

S.

زه و اوسم or اوسم I shall exist.

ته و اوسي or اوسي thou shalt exist.

هغه د و اوسي or د اوسي he, she, it shall exist.

P.

موږ و اوسو or اوسو we shall exist.

تاس و اوسي or اوسي you shall exist.

هغو د و اوسي or د اوسي they shall exist.

EXAMPLE.

چه امام قراة لولي مقتدي د خله پټ ولاړ اوسي قراة د امام اوريدنه واجب دي

“When the priest reads with a solemn voice, the congregation being silent, SHOULD REMAIN standing. To listen to the reading of the priest is necessary and correct.” Fawá'id-ush Sharri'æa.

أمر Imperative Mood.

S.

ته اوسه exist thou.

هغه د اوسي let, him, her, it exist.

P.

تاس اوسي exist you.

هغو د اوسي let them exist.

EXAMPLE.

کہ سختی کری یار احمدہ پہ سختی اوسہ سرباز

“If thy mistress treateth thee with asperity, Ahmed ! BE THOU resolute in adversity and affliction.” Ahmed Sháh, Abdálí.

The verbs کیدل and شول used in forming the Passive voice, are conjugated as follow. The first is ناقص or imperfect, and has but three tenses.

کیدل To be or become.

The Noun of Fitness ن کید or ن کیدل of or for being or becoming.

صیغہ حال Present Tense.

. S. .

زہ کیوم or کیلم I become.

تہ کیوی or کیلی thou becometh.

ہغہ کیوی or کیلی he, she, it becomes.

P.

مُنکا کیو or کیو we become.

تاس کیوی or کیلی you become.

ہغو کیوی or کیلی they become.

EXAMPLE.

بنہ دیدن لک باران پر تازہ کیوم جدائی پہ مثال اور پر ما کلین

“A pleasant interview is like rain, by it I BECOME refreshed :

But separation like fire overtakes me.” Futteh Khan, Mírza.

ماضي استمرار Imperfect Tense.

S.

زه كيدم or به كيدم *I was becoming.*

ته كيدي or به كيدي *thou wast becoming.*

M. هغه كين or به كين *he, or it, was becoming.*

F. { هغه كیده or به كیده }
 { كیدله or به كیدله } *she was becoming.*

P.

مونگا كيدو or به كيدو *we were becoming.*

تاس كيدي or به كيدي *you were becoming.*

M. هغو كيدل or به كيدل *they were becoming.*

F. { هغو كيد or به كيد }
 { كيدل or به كيدل } *they were becoming.*

EXAMPLES.

ځاي پښاي پښلي كيد په خو خو قسم ميلمانه ن سړداس ووله هجوم

"In every place there were different kinds of food BEING cooked,

For the guests of Sardás were a numerous crowd." Bahrám Gúr.

پس له هغه هر جرگه چه به كیده درخاني و نرمي ته وچه خبري را لره

راوړه

"After that time, every Jirgah that WAS IN THE HABIT OF MEETING, Durkhaní used to say to Narmai, 'bring me news from it.'" Story of Adam Khán and Durkhání.*

* An assembly of the heads of the different *uluses* or divisions of tribes amongst the Afghans, particularly the Yúsufzocs.

مُسْتَقْبَل 2nd Future Tense.

S.

زه به کیوم or به کیم I will become.
 ته به کیوی or به کیوی thou wilt become.
 هغه به کیوی or به کیوی he, she, it, will become.

P.

موږ به کیوو or به کیوو we will become.
 تاس به کیوی or به کیوی you will become.
 هغو به کیوی or به کیوی they will become.

EXAMPLE.

جوهر ن خوږي له نه خدای و موندلي له هېچا به ویشه
 نه شه نه ب کیوی

"The jewel of excellence he acquired from the good God. Such never before fell to the lot of any one, and WILL never BECOME so." Makhzan Afghání.

143. The conjugation of the following verb, as well as کیدل which precedes it, imports transition from one state to another, whilst the auxiliary, *to be*, which is also a substantive verb, generally denotes mere existence.

Infinitive (مصدر) شول To be or become. Mas. and Fem.

اسم لیاقت The Noun of Fitness.

د شول د شو of or for, being or becoming.

اسم فاعل Active Participle.

S.

M. شَوُونُكِي or شَوُونِي } *the becomer.*
 F. شَوُونِك or شَوُونِ }

P.

M. and F. شَوُونِي or شَوُونِكِي *the becomers.*

إِسْم مَفْعُول *Passive Participle.*

S.

M. and F. شَوِي or شَوَلِي *become.*

P.

M. and F. شَوِي or شَوَلِي *become.*

صِيغَةُ حَال *Present Tense.*

S.

P.

شَم *I become.*

شُو *we become.*

شِي *thou becometh.*

شِي *you become.*

هَغْد شِي *he, she, it becomes.*

هَغُو شِي *they become.*

EXAMPLE.

که هر خُو په مَبَر زړه ټولوم نه شي بې اختیاره لک موم وېلي پناړ شم

"Notwithstanding I endeavour to calm my heart IT is not soothed ;

"Spontaneously I BECOME melted like wax before the fire." Abd-ur-Rahmán.

مَاضِي إِسْتِمْرَار *Imperfect Tense.*

S.

شَوَم or شَوَم به شَوَم *I was becoming.*

شَوِي or شَوِي به شَوِي *thou wast becoming.*

هَغْدَ شَه or به شَه or شَوْلَ he or it, was becoming.

هَغْدَ شَوَه or به شَوَه or شَوْلَه she was becoming.

P.

شَوُورْ or به شَوُورْ or شَوْلُورْ we were becoming.

شَوِيْ or به شَوِيْ or شَوْلِيْ you were becoming.

هَغْوشُورْ or به شُورْ or شَوْلْ they (M.) were becoming.

هَغْوشُورْ or به شُورْ or شَوْلْ they (F.) were becoming.

EXAMPLE.

چه ن سَرَوَر لَه اصحاب نمونج په جماعت چر قضا شه اوه ورځ به عالم
عذر خواهي وړ ت كول تكبير اولي چه به قضا شه در ورځ به عالم
عذر خواهي وړ ت كول

“When any one of the companions of the Prophet USED to omit TO BE present with the congregation for divine worship, the people condoled with him for a period of seven days ; and if HE USED to fail TO BE present at the first Takbîr (the commencement of the service) the people condoled with him for three days.” Fawâ'id-ush-Sharri'æa.

ماضي مطلق Past Tense.

S.

شَوَمْ or شَوْلَمْ - شوم - شَوْلَمْ I became.

شَوِيْ or شَوْلِيْ - شوي - شَوْلِيْ thou becamest.

شَه or شَوْلْ - شَه - شَوْلْ he or it became.

شَوَه or شَوْلَه - شوه - شَوْلَه she became.

P.

وُ شَوُر - شَوُر - وُ شَوُلُو or شَوُلُو *we became.*

وُ شَوِي - شَوِي - وُ شَوِلِي or شَوِلِي *you became.*

وُ شَوُ - شَوُ - وُ شَوَل or شَوَل *they (M.) became.*

وُ شَوِ - شَوِ - وُ شَوَلِ or شَوَلِ *they (F.) became.*

EXAMPLES.

چه مشغول د ستا د منځ په خال و خط شوم
مشغولا را حڅه پاتې د کتاب شوه

"Since I BECAME dedicated to thy mole and ringlets, my employment with the book BECAME entirely relinquished." Abd-ul-Hamíd.

دویم زده کړه چه وجود د حق دانا دي هرڅه وشوړیا به شین له
کل زره حب آگاه دي چه هیڅ خبر نه نوي نوي زده کوي نه وهیروین

"Secondly :—know thou that the Almighty is all-wise, and knoweth all things that have HAPPENED or will happen. He is cognizant of every jot and tittle, every atom and iota, for he learneth nothing new, and he forgetteth nothing." Makhzan Afghání.

ماضي قریب *Perfect Tense.*

S.

شوي یم *I have become.*

شوي ئې *thou hast become.*

(F.) شوي دي or شوده *he, she, it has become.*

P.

شوي یو *we have become.*

شوي یې *you have become.*

شوي دي *they have become.*

EXAMPLES.

دلي هسي شوي ئي غم شما دله عمر هوا غند خليدري دريغ دريغ

"Why HAS the sorrow of my heart BECOME thus?"

Life passeth away like the wind, alas! alas! Ahmed Sháh, Abdálí.

حضرت هسي ورته وُر چه په اوه لکه نيکي حساب شو ن حرم يوه نيکي ده

"The Prophet said thus unto him, One good work performed at Haram,* HAS BEEN accounted equal to seven hundred thousand performed at any other place." Fawá'id-ush-Sharri'æa.

ماضي بعيد Pluperfect Tense.

S.

شوي وم I had become.

شوي ري thou hadst become.

(F.) شوي وه or شوي وه he, she, it had become.

P.

شوي وو we had become.

شوي وي you had become.

(F.) شوي وو or شوو they had become.

EXAMPLE

يار په خلوت کښ وه له ما سره جوړ شوي
زده مي ريدري له رقيب دل خراب

"In retirement my love HAD BECOME pleased with me,

"But my heart palpitates through fear of the hard-hearted guardian."

Ahmed Sháh, Abdálí.

* Haram, the sacred plain of Mecca, with the sanctuary.

اَمْرِ حَاضِرِ 1st Future Tense.

S.

شَم or وُشَم I should become.

شي or وُشي thou shouldst become.

هغه or وُشي he, she, it should become.

P.

شو or وُشو we should become.

شي or وُشي you should become.

هغوي or وُشي they should become.

EXAMPLE.

که منصور غنډ پدار و په سنکسار شم نشته دا چه ستاله مينې توبه کار شم

“SHOULD I BE raised to the gibbet like Mansúr, or be stoned to death;

It is not this, that SHOULD make me forswear thy love and affection.”

Abd-ul-Hamíd.

مُسْتَقْبَلِ 2nd Future Tense.

S.

و به شَم or زه به وُشَم I will become.

و به شي or ته به وُشي thou will become.

و نه شي or هغه به وُشي he, she, it will become.

P.

و به شو or مېکا به وُشو we will become.

و به شي or تاس به وُشي you will become.

و به شی or هغوبه وُشي they will become.

EXAMPLES.

خه له کا نَ حُسْن لاف صاحب جمال
خود به وُشي انگشت نماي لک هلال

"Wherefore doth the possessor of beauty boast of good looks ?

THEY WILL BECOME celebrated of their own accord like the new moon."

Abd-ul-Hamíd.

مور به نه شي هيش سري بي قناعت
که ئي خونه وي به سيم و په زر دگ

"No man WILL BECOME satiated without contentment,

Even though his house be full of silver and gold." Abd-ur-Rahmán.

مضارع Subjunctive or Aorist Tense.

S.

وُشم or شَم I may shall, will, etc. become.

وُشي or شي thou mayest, etc. become.

هغه وُشي or شي he, she, it may, etc. become.

P.

وُشو or شو we may shall, will, etc. become.

وُشي or شي you may, etc. become.

هغو وُشي or شي they may, etc. become.

EXAMPLES.

يو بادشاه لره يو مهم را پيش شه وُئي ويل که انجام ن د کار شما ن زده په

مُراد وُشي دا قدر د زهْمونه زاهدانو لره به ورکړم

"A certain king had a difficult matter to perform. He said, if this

SHOULD TURN OUT according to my wishes, I will give so many dirhams

to devotees and holy men." Translation of the Gúlistán.

د لیوانو زو ذات لیوه شی که دی لوی د سړي په لیمه شی

"The offspring of wolves WILL still BE wolves,

Even though they MAY BE grand and powerful in the sight of men."

Translation of the *Gúlistán*.

شرطیه Conditional or Optative Tense.

S.

P.

که زه شواي *If I became.*

که مُنکا شواي *If we became.*

که ته شواي *If thou became.*

که تاس شواي *If you became.*

که هغه شواي *If he, she, it, became.*

که هغو شواي *If they became.*

EXAMPLE.

ای رحمان د خدای نوم به چا نه ځست
که د خدای چار په پلار شواي یا په ورور

"No one, oh Rahmán! would take the name of the Almighty,

If his works BECAME accomplished by either father or brother."

Abd-ur-Rahmán.

ماضي شرطیه Past Conditional Tense.*

S.

M. and F. که زه شوي or شويدي *If I had become.*

که ته شوي or شويدي *If thou hadst become.*

که هغه شوي or شويدي *If he, she, it had become.*

* This tense with a conditional conjunction or adverb of wishing, is similar in meaning to that which follows. It has also a continuative sense as in Persian, and also a potential meaning as in the example given here.

P.

M. and F. *که مُنکا شوي وي* *If we had become.*

که تاس شوي وي *If you had become.*

که هغو شوي وي *If they had become.*

EXAMPLE.

اول مه وي مین شوي چه مین شوم
اوس دا پینه هر چه شوه نه په خوش

"Alas that I HAD not BECOME enamoured when I fell in love !

Now it is before me ; but whatever has happened was not of my own free will." Abd-ul-Hamíd.

ماضي تشکيک *The Past Future Tense.**

S.

شوي به یم *I shall or will have become.*

شوي به ئي *thou shalt or wilt have become.*

هغه شوي به وي *he, she, it, shall or will have become.*

P.

شوي به یو *we shall or will have become.*

شوي به یې *you shall or will have become.*

هغو شوي به وي *they shall or will have become.*

EXAMPLES.

بائي هنرهما سبب د ناکار تيا د هغه به شوي وي چه کړندي اس

له کړن توب ئي سبب د ستوماني شي

* Also called the Doubtful Past Tense.

"Perhaps my cleverness MAY HAVE BEEN the cause of his aversion since the swiftness of the swift horse becometh the cause of his fatigue."
Æ'yár Dánish.

The ځ of this tense is sometimes omitted as in the following example

آب و تاب د نا سره مَهر وي خو هُمبَره
خو نظر پري شوي نه وي د صراف

*"The lustre and polish of the false muhar may doubtless continue,
Until the glance of the money-changer SHALL not HAVE FALLEN on it."*

Abd-ur-Rahmán.

امر Imperative Mood.

S.

شه or شِه become thou.

هغه د وشي or د شي let him, her, it become.

P.

وشي or شي become you.

هغو د وشي or د شي let them become.

EXAMPLE.

که پتوره تاریکي کښ رنرا غواړي نندارچي د یارد زلف و د رخسار شه

"In the blackest darkness if thou desirest light,

BECOME a spectator of the curls and countenance of the beloved."

Abd-ul-Hamíd.

The prefixed ځ of this mood, like the ب of the Persian imperative is often omitted as redundant, as in the example above given.

اَعَالٍ لَازِمِي وَ مُتَعَدِّي, TRANSITIVE AND INTRANSITIVE VERBS,

The Infinitive مَصْدَر (masdar).

144. All infinitives in the Pushto language end in ل, يَدَل* or وُل :
as شاربَل to churn, كَمَيَدَل to mix, آرويدَل to hear, ډكيدَل to fill,
تَوَدَل to make hot, etc.

Verbs which merely take ل in forming the infinitive, are both transitive and intransitive; those which take يَدَل are without exception intransitives, though not very numerous; and those ending in وُل are all transitives.

The infinitive of verbs is also used as the حَاصِلِ مَصْدَرِ (hásil-i-masdar) or verbal noun, as in the following extracts.

لَكْ كَلْ خُوخپه كيرې بوي لا پسي زياتيرې
هسي رنك لا غلبه شي په زغمَل د مېني دوک

"Like the rose, as much as thou concealest it, so much its perfume increaseth :

In the same manner, the anguish of love FROM ENDURANCE, becometh overpowering." Abd-ul-Hamíd.

* The يَد of some verbs are radical letters, and therefore should not be confounded with the يَدَل of some intransitives; as for example آرويدَل to hear, in which the ل only is the sign of the infinitive, and واويد its past tense, or root of the verb. Again in پوشتيدَل to ask, in which وُپشتيد is the past tense, whilst the sign of the infinitive in ډكيدَل to fill, is يَدَل and ډك شه the past tense. Again in ماتيدَل to break, or become broken, the past tense is مات شه.

پادشاه لره وېل د هغه ډير غوره راغلل او شپي و هغه ځاي ته ورغې

" *This SPEECH was exceedingly acceptable to the king, and that night he came to his house.*" Gúlistán.

اول زړه زهيرول مينه په يار څه بيا له مينې جاروتل په لږ چارڅه

" *In the first place, what use is it TO PAIN the heart with love ?*

Again, of what advantage is it TO TURN BACK from it at a slight obstacle ? Abd-ur-Rahmán.

145. There are in the Pushto language no less than thirty-seven classes of verbs, the whole of which vary in some way or other in the formation of the different inflexions.*

Of this number thirteen are intransitive, and twenty-five transitive.

Five of the thirteen classes of intransitives are imperfect ; and of the transitives nineteen classes contain perfect and imperfect verbs ; and the remaining classes are entirely imperfect.

INTRANSITIVES.

Class 1st.

146. Changes the last radical letter after dropping the ل of the infinitive for another letter in the present tenses and the imperative mood, but retains it in the past tenses and the past participle ; as پوهېدل to know ; اَلَوَتل to fly ; نَبَتل to be entrapped ; لَوېدل to fall.

* There appear to be two eras, if I may so term it, in the Pushto language. The first of words which are evidently pure Afghánián, and probably those used by the Afghánah, when they first settled in their present country. The second, when Arabic, Persian, and Sanscrit became engrafted on the original stock. This is particularly apparent with regard to the conjugations of the verbs.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
پوهیدل	پوهیږي	پوهیږي	پوهیږه	پوهید	پوهید	پوهیدلي
آلوتل	آلوزي	آلوزي	آلوزه	آلوت	آلوت	آلوتلي
نبتل	نبلي	ونبلي	ونبله	نبت	ونبت	نبتلي
لویدل	لوکي	ولوکي	ولویه	لوید	ولید	لویدلي

Class 2nd.

147. Rejects the two last radical letters in the present and future tenses and the imperative mood, and retains them in the past tenses and past participle ; as زغیدل *to run*, خاځیدل *to leak or drop*.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
زغیدل	زغلي	وزغلي	وزغله	زغید	وزغید	زغیدلي
خاځیدل	خاځي	وخاځي	خاځه	خاځید	وخاځید	خاځیدلي

Class 3rd.

148. Rejects the sign of the infinitive and the three last radical letters in the present and future tenses and imperative, but retains them in the past tenses and past participle ; as کښیناستل *to sit*.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
کښیناستل	کښيني	کښيني	کښينه	کښیناست	کښينا	کښیناستي

Class 4th.

149. Drops the last radical letter and loses the long vowel by elision, in the present, future, and imperative, and retains it in the past ; as چاودل *to split*.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
چاودل	چوي	وچوي	وچوه	چاود	وچاود	چاودي

Class 5th.

150. Changes the last radical letter for two others in the present, future, and imperative, similar to Class 19 of transitives; and merely rejects the ل of the infinitive for the past; as ختل to ascend.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
ختل	خيږي	وخيږي	وخيږه	خوت	وخوت	ختلي

Class 6th.

151. Merely rejects the ل of the infinitive throughout, without altering the letters; as مړل to die.* The past participle is shortened. In the Aorist and imperative the ل of this verb is changed to ر.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
مړل	مري	ومري	ومره	مړ	ومړ	مړ

Class 7th.

152. The verbs of this class take a letter after the last radical letter in the present, future, and imperative, and reject both of them in the past; as سول to burn.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
سول	سوزي	وسوزي	وسوزه	سه	وسه	سوي

* This, as well as many other verbs, often retains the ل of the infinitive in all the inflexions, merely affixing, inserting, or prefixing the necessary pronouns and particles to form the various tenses. The past participle may be considered an adjective.

Class 8th.

153. The verbs of this and the following classes of the intransitives are imperfect. They change the last radical letter for another, like Class 1st, in the present tense, and retain it in the imperfect and the past. The auxiliary شَوَّلَ *to become*, is required in forming the other tenses of the verb with which the shortened past participle is used; as مَا تَبَدَّلَ *to break*, پَا تَبَدَّلَ *to remain*, &c.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
مَاتِدَل	مَاتِيكِي	مَات شِي	مَات شِه	مَاتِدَ	مَات شِه	مَات

Class 9th.

154. The infinitive زَغَابَتَل or زَغَا سَتَل *to run*, which is a specimen of this class of verbs, has no present, aorist, future, or imperfect tense; but the past tense and past participle are formed in the same manner as those of other verbs, by merely rejecting the ل of the infinitive, and affixing and prefixing the different pronouns and particles.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
زَغَابَتَل	زَغَلِي	وُ زَغَلِي	وُ زَغَلِه	زَغَابَت	وُ زَغَابَت	زَغَابَتِي

Class 10th.

155. This class, of which دُرُومَل *to go* is an example, is similar to Class 6th, as far as it goes; but it is just the reverse of the preceding, having a present, future, and imperative, but no past tenses or past participle.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
دُرُومَل	دُرُومِي	وُ دُرُومِي	وُ دُرُومِه	تِه	لَام	تَلِي or تَلِي

Class 11th.

156. لاږل *to go or depart*, is another of the imperfect verbs. It has merely an infinitive mood, and a past tense. By using the aorist and imperfect of the auxiliary شول *to become* with its past tense, the aorist and imperative are formed. The other tenses are wanting.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
لاږل	ځي	لاږشي	لاږ شه	ته	لام	تللي <i>ro</i>

Class 12th.

157. تلل *to go*, is the only verb of this class, and has only an infinitive, and an imperfect tense, formed by rejecting the ل of the infinitive; as تله, or by rejecting the radical ل as ته. The pronouns را, در and ور are also used with it. It has a regular past participle.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
تلل	ځي	لاږشي	ځه	ته	لام	تللي <i>or</i> تلي

Class 13th.

158. راغلل *to come*, the only verb of this class, is similar to the preceding. The pure infinitive is doubtless غلل, to which the pronouns referred to in the former class have been added, but without them it conveys no meaning. It differs from the preceding in as much as it adds را to the imperfect of تلل to form its own imperfect tense, and has a regular past. In other respects it is similar.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
راغلل	راځي	راږشي	راځه	راته	راغي	راغلي

The whole of these imperfect verbs use the tenses of others to supply the want of their own, as will be seen from the conjugations. The latter have a dash over them.

TRANSITIVE VERBS.

Class 1st.

159. The verbs of this class are the most numerous in the language. They reject the **ل** of the infinitive for the present, future, and imperative, and lengthen the first vowel from (—) to | for the past tenses. The past participle is regular; as **تَرَل** to bind, **وَهَل** to strike, **كَرَزُول** to turn.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
تَرَل	تَرِي	وُتَرِي	وُتَرَه	تَا	وُتَا	تَرَلِي
وَهَل	وَهِي	وُوَهِي	وُوَهه	واهه	وُواهه	وَهَلِي
كَرَزُول	كَرَزُوي	وُكَرَزُوي	وُكَرَزَوَه	كَرَزَاوَه	وُكَرَزَاوَه	كَرَزُولِي

Class 2nd.

160. The verbs of this class are also very numerous, but are very irregular. In forming the present tense and imperative mood they reject the **ل** of the infinitive, and sometimes form the latter by affixing the imperative of **كَرَل** to do to the shortened past participle. The aorist, future, and past tenses are alone formed by the aid of the shortened past participle prefixed to the same tenses of **كَرَل** to do, respectively. The middle vowel of the root is lengthened from (—) to | for the imperfect tense; as **خَبُول** to bury.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
خَبُول	خَبُوي	خَبِي كَرِي	وُخَبَوَه	خَبَاوَه	خَبِي كَرَا	خَبِي كَرِي

Class 3rd.

161. Changes the two last radical letters of the root for two others in the present, future, and imperative; as **غَوْبَتَل** for **ار** in **بَت** to

desire; ست for ند in آغوستل *to clothe*; ښت for نر in سگښتل *to clip*; ښو for ږد or ځد in پرېښول *to abandon*, etc.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
غوښتل	غواړي	و غواړي	و غواړه	غوښت	و غوښت	غوښتلي
آغوستل	آغوندي	واغوندي	واغونده	آغوست	واغوست	آغوستلي
سگښتل	سگنري	وسگنري	و سگنره	سگښت	وسگښت	سگښتلي

Class 4th.

162. The verbs of this class, after dropping the ل of the infinitive, reject the two last radical letters for another letter, in the present, future, and imperative; as ند for م in موندل *to find*; ست for ل in لوستل *to read*, and آخستل *to seize*; and retain them in the past tenses.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
موندل	مومي	و مومي	و مومه	موند	و موند	موندلي
لوستل	لوي	و لوي	و لوله	لوست	و لوست	لوستلي

Class 5th.

163. These verbs do not take the prefixed و and form all the tenses and the imperative by the mere rejection of the ل of the infinitive, the present tenses taking the affixed, and the past the prefixed pronouns; as بايلل *to lose at play*.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
بايلل	بايلي	بايلي	بايله	بايله	بايله or بايلو	بايللي

Class 6th.

164. Lengthens the first vowel from (—) into | in all the inflexions except the past participle; as ويل *to speak*,

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
وَيَلِي	وَوَايَه	اَيَه	وَوَايَه	وَوَايَه	وَوَايَه	وَوَايَه

Class 7th.

165. Lengthens the first syllable in all the inflexions in the same manner as the preceding, but with this exception, that it changes (—) into و for the present and future tenses and the imperative mood, and (—) into | for the past ; as بَلَل to call.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
بَلَلِي	وَوَالِه	اَالِه	وَوَالِه	وَوَالِه	وَوَالِه	وَوَالِه

Class 8th.

166. After dropping the ل of the infinitive, changes the last radical letter for another in the present, future, and imperative ; as ل for ن in وَرَلَل or وَجَلَل to kill. The radical letter is retained in the past tenses, and the first vowel lengthened from (—) to |.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
وَرَلَلِي	وَوَرَالِه	اَوَرَالِه	وَوَرَالِه	وَوَرَالِه	وَوَرَالِه	وَوَرَالِه

Class 9th.

167. The verbs of this class are irregular as are all infinitives ending in ت which reject the prefixed و the sign of the past tense. They change the last radical letter for another in the present, future, and imperative ; as ت for ح in پَرَانَتَل to unloose ; but retain it in the past. By rejecting the prefixed و there is no difference between the past and the imperfect in the mode of writing. See page 130 Para. 216.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
پَرَانَتَلِي	پَرَانَتِي	پَرَانَتِي	پَرَانَتِي	پَرَانَتِي	پَرَانَتِي	پَرَانَتِي

Class 10th.

168. After dropping the sign of the infinitive, rejects the three last letters of the root for another in the formation of the present, future, and imperative, and retains them in the past tenses; as, **وِشْتَل** to discharge.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
وِشْتَل	وِلي	وُلي	وُله	وِشت	وُريشت	وِشْتلي

Class 11th.

169. The verbs of this class reject the two last radical letters in the present, and imperative, but retain them in the past and past participle; as **پوښتیدل** to ask; **پیړودل** to purchase; **آریدل** to hear.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
پوښتیدل	پوښتي	وُپوښتي	وُپوښته	پوښتید	وُپوښتید	پوښتیدلي
پیړودل	پیړي	وُپیړي	وُپیړه	پیړود	وُپیړود	پیړودلي
آریدل	آروي	وُآروي	وُاره	آرید	وُآرید	آریدلي

Class 12th.

170. Rejects the last radical letter of the root for the present, future, and imperative, but retains it in the past. The middle vowel is also lengthened from (—) to | for the past tenses: the past participle is regular; as **پيړندل** to know.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
پيړندل	پيړني	وُپيړني	وُپيړنه	پيړاند	وُپيړاند	پيړندلي

Class 13th.

171. Lengthens the first vowel from (—) to | for the present, future, and imperative, and uses the simple infinitive of the verb for all

the inflexions of the imperfect tense, and also for the past, with the prefixed **وُ** in all three persons, singular and plural; as **خَنَدَل** to laugh. The past participle is regular.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
خَنَدَل	خَانَدِي	وُخَانَدِي	وُخَانَدِ	خَنَدَل	وُخَنَدَل	خَنَدَلِي

Class 14th.

172. The verbs of this class exchange the last radical letter for another in the present, future, and imperative; as **مَس** into **ر** in **مَبَل** to rub, and retain it in the past.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
مَبَل	مَرِي	وَمَرِي	وَمَرِ	مَبَل	وَمَبَل	مَبَلِي

Class 15th.

173. The verbs of this and the following classes are all imperfect.

The infinitive **يَبَل** to place, is an example of this class. It has no present, future, or imperative, but the imperfect tense is regularly formed. It is generally used with the two following infinitives which are of the same meaning and have no past tenses.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
يَبَل	رَدِي	رَدِي	رَدِ	يَبَل	كَبَلُو	يَبَلِي

Class 16th.

174. **كَبَلُو** to place is a specimen of this class. It has but one tense, which is used both for the imperfect and the past. **كَبَل**, which again has no past tenses or past participle, is used with it to supply the tenses which the former infinitive requires.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
كَبَلُو	كَبَرَدِي	كَبَرَدِي	كَبَرَدِ	كَبَلُو	كَبَلُو	يَبَلِي

Class 17th.

175. *ږډل* to place, the example of this class, has no past tenses or past participle, and as before mentioned, is used to supply the wants of *يښل* which has no present, future, or imperative. The present tense is formed by merely rejecting the *ل* of the infinitive, and affixing the necessary pronouns. The imperative is formed in the same manner, but the past tenses are taken from *کينول* and the past participle from *يښل*.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
ږډل	ږډي	ږډي	ږډه	کينول	کينول	يښي

Class 18th.

176. *وړل* to take, or carry, which is an example, and about the only one of this class, is merely imperfect as regards the aorist and future tenses, which are taken from *يوسل* when required. The imperative is formed by merely rejecting the *ل* of the infinitive, and the present by affixing the necessary pronouns. The past is formed by prefixing *يو* to the root, which is obtained probably from *يوړل* an infinitive nearly obsolete.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
وړل	وړي	يوسي	وړه	وړ	يوړد	وړي

Class 19th.

177. *يوول* to take or bear away, and *آښل* to knead, are specimens of this class. They change the last radical letter for two others in the present tenses, and imperative mood, and retain it in the imperfect: the other tenses are wanting, but the past participle is regular.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
يَبُولُ	بِيَايِي	بَوْشِي	بِيَايْ	يَبُوْهْ	بَوَتْ	يَبُولِي
أَبَلْ	أَغْلِي	وَلْعَلِي	وَأَعْلَهْ	أَبَهْ	وَأَبَهْ	أَبَلِي

Class 20th.

178. The infinitives of this class reject the **ل** of the infinitive in the present tenses and imperative mood, and lengthen the short vowel preceding the last characteristic letter from (—) to | for the past. The past participle is regular.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
كَبِينُولُ	كَبِينَوِي	كَبِينَوِي	كَبِينَوَهْ	كَبِينَاوْ	كَبِينَاوْ	كَبِينُولِي

Class 21st.

179. These infinitives are the most regular in the language, merely rejecting the **ل** of the infinitive, and affixing the different pronouns for the present tense, taking the root for the imperfect, and prefixing **وْ** to it for the past; as **سَاتِلْ** to nourish, **بِيَايِلْ** to graze.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
سَاتِلْ	سَاتِي	وُسَاتِي	وُسَاتَهْ	سَاتَهْ	وُسَاتَهْ	سَاتِلِي

Class 22nd.

180. Rejects the last radical letter, and the sign of the infinitive for the present and imperative, and retains it in the past. The past participle is regular; as **نَغْرَدَلْ** to swallow, **سَبْرَدَلْ** to undo, or unravel.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
نَغْرَدَلْ	نَغْرِي	وُنَغْرِي	وُنَغْرَهْ	نَغْرَدْ	وُنَغْرَدْ	نَغْرَدِي

Class 23rd.

181. This infinitive is used both as a transitive and intransitive.

The sign of the infinitive is dropped and an extra letter taken for the present tenses and imperative. The past tenses reject the extra letter, and are regular in their formation.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
سَوَل	سَوَزِي	وَسَوَزِي	وَسَوَزِه	سَوَم	وَسَوَم	سَوِي

Class 24th.

182. This infinitive is exceedingly irregular in the formation of the different tenses. The most regular form of the present is obtained by rejecting the ل and the last radical letter (of which there are but two) for the masculine singular. It is also written کاند and کا for the third person, but the radical letter lost in the third, is retained in the first and second. The past tenses are also irregular and there is no change in termination for gender.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
کَوَل	کَوِي	وُکِي	کَوَه	کَاو	وُکِه	کَرِي

اسمايي حالیه و مفعول THE PARTICIPLES

183. Pushto verbs admit of inflexion to form the participles, which may be termed imperfect or present, and perfect or past, as they notify whether the action of the verb be unfinished or complete.

These participles partake of the properties of the verb, the adjective, and the noun; and are intransitive or transitive according to the verbs from which they are derived.

The participles of intransitive and transitive verbs are formed according to the same rules.

184. The present or imperfect participle is formed from the infinitive in six different ways. First by dropping the ل of the infinitive, and

adding ن for the masculine, and نه for the feminine ; as جاروتل *to turn away* ; جاروتنه *turning away* ; كتل *to see, to behold* ; كتنه *seeing* ; زغابتل *to run* ; زغابتن *running* ; لوستل *to read* ; لوستن or لوستنه *reading*.

The following are examples.

بیارته نه کبړي عاشق په هیڅ یوشان
 که ئي کور به شي تاراج یا خانومان
 که څوک ور که سلطنت د این و آنه
 وا به نخلي محبوبا ده دیره کرانه
 نه جاروړزي جاروتنه د نادان دي

The lover is not to be separated in any way whatsoever from the beloved,

Whether his dwelling be sacked and pillaged, or filled with wealth and goods period.

*Though one would give him the sovereignty of this world and the next,
 He would not accept it, for the beloved one is of great price :*

Nevertheless he turneth not away, for TURNING BACK is the act of a fool." Kásim`Alí, Afrídí.

بل لوستن پر تا واجب دي پوښي دواړه ركعت او كه لول په ورستي
 كښ وښي پرمېد خالي نه ئي له پسات

"Again REPEATING is incumbent on thee in both of the first genuflexions and shouldest thou repeat in the last, and neglect the first, thou art not devoid of sin." Makhzan Afghání.

185. The second form is obtained by dropping the ل of the infinitive and replacing it with (—) or & both for the masculine and & feminine; as ناستل *to sit*, ناست or ناسته *sitting*; وُلل *to wash*, وُل or وُلّه *washing*.

The following are examples.

چه شوک حاضر شي په مسجد کښي په هر کام به دوه لس نيکي کشي
شي هم په تله هم په راتله

"Whoever becometh present in a place of worship, for each footstep both in COMING and in GOING, twelve good actions will be written."
Fawá'id-ush-Sharri'æa.

اول مخ وُلّه په وضو کښي فرض دي د وچولي له سر تر دلاند څن
پور له يوه غوره تر بله هغه سپين ځاي چه د غور او د مخ ترميان دي
وُلّه د هغه فرض دي .

"First WASHING the face from the top of the forehead as far down as the bottom of the chin, is a precept in ablution; also washing that clear space which is between the ears and the cheek, is a duty." Fawá'id-ush-Sharri'æa.

لسم پيرانده د مُحَمَّد فرض دي پر دا رنګ چه رسول د خداي دي
چه موږ ايمان په دا راوړي

"Tenth KNOWING Muhammad is a divine command, in this manner, that he is the Prophet of God, on whom we have placed our faith."
Fawá'id-ush-Sharri'æa.

هسي شان دي ستا د ناستي اي دلبره لکه ناسته د هېباز په کوهستان کښي

"Thy mode of SITTING, oh sweetheart, is like the PERCHING of the falcon on the mountain top." Ahmed Sháh, Abdálí.

186. To form the third class, it is necessary to insert an *l* before the final consonant of the root, which in this class is generally *ت* to which (—) or *ا* is affixed for the masculine and the feminine; as, *الْوَتَل* to fly, *الْوَاتِه* flying; *جَارَوَتَل* to change or turn round, *جَارَوَاتِه* changing or turning round; *وَتَل* to come out, *وَاتِه* coming out.

EXAMPLES.

تَه كُورَ مَچ مَچِي پَيَوَه خِير دِي آلَوَاتَه ئِي پَه بَل فِير دِي مَچ بَه دُرُومِي
وَكِنْدَه كِرِي تَه دَ مَچِي لَه خُورُ دِير طَالِبَان سِير دِي

"Behold! the fly and the bee are of one species, but their mode of FLYING is different, for the fly will fly to filthiness and impurity, whilst many seekers are satiated with the honey of the bee." Makhzan Afghání.

دَ هَغَه دَر دِيوَارِ خِضرِ دَرْبَانِ شَه چَه پَرِي كِيوِي سَتَا وَاَتَه نَن وَاَتَه

"Let Khizr* become the gatekeeper of those gates,

Through which thy COMING IN and GOING OUT may be."† Abd-ul-Hamíd.

سَتَا لَه مُحَبَّتَ جَارَوَاتَه هُمَا دُرُوغِ دِي وَلِي خَاوَرِ نَشِي پَه دَا لَارِ بَشَرُ هُمَا

"My CHANGING from thy love and affection is false indeed:

Why should not my body become dust on this road?" Abd-ur-Rahmán.

* The name of a prophet who according to oriental tradition, was Wuzír to Kaikobad, king of Persia. He is said to have discovered and drank of the water of life, and that in consequence he will not die until the day of Judgment.

† *وَاتَه* and *نَن وَاتَه* may be also translated—*exit* and *entrance*. See Chapter 7, On the derivation of words.

خان زه چه ستا ولورته کاته کرم مرک واته کړنک دي دا صورت
به وکړنک ته پرېوانه کرم

"Alas! oh chief, when I look towards thee, death to me is an abyss, and this form I PRECIPITATE into it." Adam Khán, and Durkhání.

187. The fourth class is obtained by lengthening the vowel of the first letter from (—) to | after cutting off the ل of the infinitive as usual, and affixing (—) or & to the final consonant of the root; as, *يَسْتَل* to draw forth, or eject, *يَاسْت* or *يَاسْتَه* drawing forth, or ejecting; *جَارِيَسْتَل* to change, alter, or turn round, *جَارِيَاسْت* and *جَارِيَاسْتَه* changing, altering, turning round.

EXAMPLE.

پَر وَت نَ سَلام په ښي او په کيڼر لوري مَخ جَارِيَاسْت مُسْتَعِب ډي

"At the time of making salutation (at prayer) TURNING the head to the right side and the left is desirable." Fawá'id-ush-Sharri'aa.

188. The present participles of this class are obtained from intransitive infinitives, formed from adjectives by dropping the *يَدَل*, and adding *وُن*; as, *كَلَوِيَدَل* to mix, *كَلَوُون* mixing; *ډَكِيَدَل* to fill, *ډَكُون* filling. They may also be obtained from pure transitives having ل as the sign of the infinitive; thus, *تَرَل* to bind, *تَرُون* binding. They can also be formed from the intransitives above referred to by merely rejecting the ل and adding the *وُن*; as *ډَكِيَدَل* to fill, *ډَكِيَدُون* filling. Both forms are rare, the former particularly so.

له اغيار سره كَلَوُون دي نَ يار هسي . لَكْ خوك كاسره كَلَو پاكو ناپاك

"The ASSOCIATING (mixing) of the beloved with a rival is,

As if a person were to mix together purity and defilement." Abd-ul-

Hamid.

189. The sixth class, which consists of transitive and casual verbs, is formed by dropping the ل of the infinitive and inserting ا before the final letter of the root, to which نَ or نه is affixed ; as, ماتُول to break or rend, مَاتَاوُن breaking or rending ; بُكِّلُول to kiss, بُكِّلَاوُن kissing.

EXAMPLE.

یوه ورځ په صحرا سېي ولید مجنون
 تر قربان شه هزار ځله کونا کون
 رنګا رنګ ئي بُکلاوه په دوو چشمانو
 حق حیران ورته خلق شه په بُکلاوَن

“Majnún one day beheld a dog in the desert, and carressed him a thousand times.

He kissed him on both eyes in various ways, and people became astonished with him for KISSING.” Adam Khán and Durkhání.

190. The imperfect or present participle is both singular and plural, and with the exception of those of the fifth class, and a few infinitives similar to نَاسْتَل of the second, which take (—) or ا for the masculine, and change ا into ي for the feminine in the oblique cases, are not capable of inflexion.

191. The masculine form of these participles may easily be mistaken for the feminine, and vice versâ, for as I have before remarked (—) and ا and (—) and ي are written indiscriminately in this language, particularly in modern manuscripts.

192. The present participle is also used as a noun ; thus اکواته signifies flight as well as fleeing ; پړواته falling, also a fall ; and پېوانده

knowledge as well as knowing : this will be more fully noticed under the head of *حَامِل مَصْدَر* *hásil-i-masdar*, or Verbal Noun, which see.

THE PERFECT OR PAST PARTICIPLE *اسم مفعول*.

193. The perfect or past participle denotes that the action of the verb is complete, and is obtained in three different ways both for transitives or intransitives.

194. The first method is by adding *ي* to the infinitive for the masculine, and (—) for the feminine singular ; as, *كَيْبُول* *to place*, *كَيْبُولِي* *placed* ; *لِيْدَل* *to see*, *لِيْدَلِي* *seen* ; *غُلُول* *to cheat*, *غُلُولِي* *cheated*.

The following are examples.

چه د عشق له بحر روغ سلامت ووزي زه ئي نن كنرم له مور زېږېدلې

“Whoever emergeth in safety from the sea of love,

I consider this very day BORN of his mother.” Abd-ur-Rahmán.

که یو شخص وبل ته وائي چه خموږ بابا آدم کرباس وودلي هغه هسي ورته وائي بار موږ جولا بچه یو که غرض ئي سپکاري وي کافر کېږي

“If one person sayeth to another that our father Adam WOVE linen, and he sayeth unto him, ‘yes, and we are wearer’s children,’ and his (the latter’s) intention be to lower the estimation of father Adam, he becometh a blasphemer.” Fawá’id-ush-Sharri’æa.

Examples of the feminine singular, Intransitive and Transitive.

دويم كره ورته بڼاره هه په دوزخ كښي آتشي طوق ئي په غاړه پښ تړل

“A second assembly of people appeared to him in hell, each with a fiery collar round the neck, and foot BOUND.” Miæráj Námech.

هغې وېشتل شهزادي له ډيره شوق دا آيات ئي غزل و په خپل زبان

“That WOUNDED princess through excess of love,

Was singing these verses in her own language." Saif-ul-Mulúk and Badrí Jamál.

The plural for both masculine and feminine is the same, and is formed by lengthening the **ي** of the masculine singular, by the addition of (—) as in the following extracts.

هَيْشَ خَنْدَامِي لَه دِي خَلَق سَرَه نَشِي ژډه وي مي هغه تللي تللي خَلَق

"I cannot laugh and make merry with the people of the world,

For those DEPARTED ones make me weep and lament." Abd-ur-Rahmán.

دواړه سترگي ئي د يار په لور نيولي مُبتلا ناست و د عشق په مي خمار

"With both eyes DRAWN TOWARDS the path of the beloved,

He was sitting distressed in the intoxication of the wine of love." Saif-ul-Mulúk.

195. The second form of this participle is obtained in a similar manner to the first, the only difference being that the **ل** of the infinitive is dropped and the **ي** or (—) affixed to the root for the masculine and feminine singular, and **ي** for both plurals as in the first class. They are sometimes formed from the same verbs and used indiscriminately; thus **اَغوستل** *to be dressed*, **اَغوستلي** or **اَغوستي** *dressed*; **ناستل** *to sit*, **ناستلي** or **ناستي** *seated*; **اَوښتل** *to turn back*, **اَوښتلي** or **اَوښتي** *turned back*.

EXAMPLES.

ته و خوره اي. نيک خصلته او کره خوانه
چه غه اَوښتي بخت ټول کړي و نه خور بي کُمانه

"Consume and enjoy, oh! thou of good disposition, and true man,

What that one of INVERTED fortune collected together, but did not expend." Gúlistán.

آهـو چـشمـ وړـي زړـه کـه هـر خـو بـولـم نه مـنـي لـکه آهـو بـلـل شـما

"Notwithstanding I summons back this stag-eyed CAPTURED heart,

Yet like the deer it heedeth not my calling." Abd-ul-Hamíd.

دا سـتـي چـه په اور سوځي مـراد ئي دا دي

چـه په اور کـښي سـو نه يم نه بي پـتـ

"This Sutte who consumeth herself, her intention is this—*

That BURNT in the fire I am fortunate but not without honour." Abd-ur-Rahmán.

په ظاهر جامه فقير په خله بخيل لك نغبت په اير و تازه سـكـروـتـ

"In outward dress a beggar, in words a niggard—

Like a bright spark of fire ENVELOPED in dust and ashes." Futtih Khán, Mírzá.

Examples of the plural masculine and feminine.

تـمـامـي جـهـان لـمـن را شـخـه نـغـاري

سـپـين زړـو کـي اـغـوسـتي تـور کـوـدي شـوم

"The whole world pluck away their vestments from near me :

I am become like a smoke-blackened pot though CLOTHED in white garments." Abd-ur-Rahmán.

بل سـري وړ ته بـنـکاره شه پـدـوغـه کـښـ چـه فـريـاد ئي له بـډا سره يـکـسان کا

سـر تـپـاي ئي د اور نـورـي اـغـوسـتي مـر عـذاب رـکـوي هر اسـتـخـوان کا

"Another man appeared to him in hell who was alike weeping and wailing. CLOTHED in garments of fire from head to foot, they tormented

* Sutte—a woman who burns on her husband's funeral pyre.

his every vein and artery—every nerve and bone.” Majmúæat-i-Kandaháí.

عاقبت به لك تش بادام كَجَل شي
ديرون اسلام جامي اغوستي كافران دي

“ At the Last Day they (hypocrites) will like an empty almond become ashamed and confounded ;

For many DRESSED OUT in the garments of the True Faith are infidels and blasphemers.” Abd-ur-Rahmán.

ن يار ستركي خمار دي واؤبتي نن پريار دي
جوري كولي ن كذازي كوره ن چا په ناتار دي

“ The eyes of the beloved are intoxicators, TURNED ROUND upon the lover this day,

They are ready prepared for striking : observe for whose spoil and plunder they are.” Ahmed Sháh, Abdálí.

196. The third class of past participles is formed from the irregular and defective verbs, such as پريوتل *to fall*, ناستل and كنيناستل *to sit*, and those similar to ولازل *to stand*, and ورستيدل *to rot*, which have no regular past tense of their own, and require the past tense of the auxiliary of شول *to become*, to form it. They appear to have originally been adjectives from which infinitives have been formed, particularly those ending in يدل. The terminations for the masculine and feminine are also different to the other participles.*

* Strictly speaking, the participles are not parts of the verb as they do not apply affirmation, but are merely adjectives, particularly the third form.

The masculine singular is formed by dropping the **يَدَل** of the infinitive ; as, **ولاړيدل** *to stand*, **ولاړ** *stood*; **پريوتل** *to fall*, **پروت** *fallen*; **فاستل** *to sit*, **فاست** *seated*; **وروستيدل** *to rot*, **وروست** *rotten*.

EXAMPLES.

وږي توي پروت په خپلي پوزي مې ئي
نه په تخت د پاسه فاست د بل کره

" Hungry and thirsty on thy own mat FALLEN thou art well off, but not so SEATED on the dais in the house of another." Abd-ul-Hamid.

پروت په وينو کښي لت پت مې په پت کښي
نه د سر زړو په تخت باند يي پت

*" FALLEN over and over in red blood with fame, I am fortunate ;
But not so without honour, even seated on the throne of red gold."*
Abd. ul-Hamid.

اي شما دوه سترگو وداع وکړي اي د لاس ورغور او د ورور لپچو تاسو
همه رخصت د يک ذکر را وکړي په خوار عاجز پريوتلي باند اخراجي
دوستانو گذر وکړي

*" Oh mine eyes, you should bid farewell ! you, oh palms of my hands,
and arms of my shoulders, too, should take leave of each other ! You, oh
my friends, should pass over (the grave) of this poor and humble FALLEN
one."* Gúlistán.

To form the feminine singular & or (—) is affixed to the masculine.

EXAMPLES.

که د اوسپن فلا تر خان چاپير کړ خلاص به نشي د مرکي خيمه پر هر
غولي و لاره

*"Though thou environ thyself with a fortress of iron,
Thou wilt not escape from the tent of death ERECT in every court."*

Futtih Khán, Mírzá.

مَاتَ مُلَا پَه مُشَقَّت پَه مَحْنَت بُنَه دَه نَه حَرَامِ هَمِيَانِي نَ چَا تَر مُلَا
*"A waist BROKEN through the toil of industry and labour is good,
But not a purse (of the money of unlawfulness) round a man's waist."*

Abd-ur-Rahmán.

The plural masculine form of the third class of these past or perfect participles, is the same as the singular, but the feminine plural changes the *ا* and (—) of the singular into *ي* and (—) respectively.

The following are examples.

نَن پَه خُپَلْ عُمَرُ غَرَّة يَوْمُ صَبَاحِ بَه مَو تِيرَ خَلْقِ بُولِينِ

"To-day we are proud of our existence. To-morrow the world will count us amongst the DEPARTED." Ahmed Sháh, Abdálí.

وَاِلَهَ مَشَقَّ نَ خُونَرِيْزِي كَرِي دَرِ پُوْهِبَرَمِ

دَا چَه نَاسْتِ ئِي پُتِي سَتَرَكِي لَكِه بَاَزِ

"I know that thou merely practisest bloodshed and slaughter,

Seated in this manner like the falcon, with eyes VEILED." Abd-ul-Hamíd.

197. The past participles are capable of inflexion, and are subject to the same general laws as nouns, as in the following extracts.

كِه هَر خَو پَه صَحْرَا سَرِ شَوْمِ هَم پَه كَلِيوِ

بِيَا مِي نَمُونَدِ هِيَشَخِ خَبَرِ نَ هَغُو تَلَلِيوِ

"Notwithstanding I searched both in deserts and in hamlets,

I did not again obtain any information of those DEPARTED ones." Abd-ur-Rahmán.

خبر نیم چه په باب می کښلی څه دي
زه رَحْمَن په اندېښنه یم د ډ کښلیو

"I know not what is written on my account :

I Ralmán am in anxiety concerning these WRITTEN things." Abd-ur-Rahmán.

THE ACTOR OR NOUN OF ACTION **إِسْمِ فَاعِلٍ** *ism fá'ail*.

198. The active participle, agent, or noun of action, denotes the performer of any action, and is an inflection of the verb as in Arabic and Persian. It is transitive or intransitive according to the verb from which it is derived, and is both singular and plural, masculine and feminine, and is capable of inflection in the same manner as nouns.

199. There are two methods of forming it—by dropping the **ل** of the infinitive and adding **وُنْکِي** or **وُنِي** for the masculine, and **وُنْکِ** or **وُنْ** for the feminine singular, as in the following examples.

ضَرَرَنَعَ نِکِي بَدِي له خدايه چه ور کړوڼي د مُلکونو اَخِسْتوڼي د
ملکونو واړه خداي دي

"Detriment and advantage, good and evil, are from God, who is the GIVER of kingdoms, and the TAKER of dominions—all is from God." Fawá'id-ush-Sharri'æa.

زه ښي له دُنیا یم هسي تیز لکه توپ چه خلاص کاند اَنگريز

"I shall be a DEPARTER from this world, as rapidly as the English discharge a cannon." Kásim Af, Afrídí.

په هغه ورځ هيڅ کار مكوته ته يا د ستا څوي يا د ستا لور يا ستا مړي يا
وينځه يا د ستا چار پاي يا ستا په درواز كښي اوسيدونې مسافر

"In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger a DWELLER within thy gates." Translation of the Pentateuch.*

دَ قِيَامَت ورځ هَم دَه راتلون شَك ئي مه کاري يارانو څو هوډونه به
نازل شي څو هيبت په آدميان

"The day of judgment is also a COMER, doubt this not, oh my friends ! On that day, what terrors, and what fears will descend upon men !" Fawá'id-ush-Sharri'æa.

په جامع صغیر کښي هسي وايي چه سُجده غم دَ شيطان دَه بَل پوره
کرون دَ نقصان دَه بَل رضا دَ پلک رحمان دَه

"In the Jámæ Saghir it is thus said—Prostration (in prayer) is the causer of grief and affliction to the devil, is also the CORRECTOR of any error or inadvertency (in prayer), and moreover is the will of Almighty God." Fawá'id-ush-Sharri'æa.

The plural form of this participle is both masculine and feminine. It is obtained by adding (—) to the masculine singular ; as لوستونى or

لوستونکي a reader, لوستونې or لوستونکي readers.

EXAMPLES.

د وينم واړه تلونې هېڅ څوک نه دي پاتوشونې يون دي
ځوان هم د زاره

"I perceive all are TRAVELLERS, there are no TARRIERS behind :

The journeying on this road is both for young and for old." Abd-ur-Rahmán.

* There is a good translation of a portion of the Pentateuch in Pushto, from which I have taken this example. The translator is unknown.

The following extract contains examples of the plural, both masculine and feminine.

پینځه څیزه ماتوونکي د نمانځه دې واړه عام دې اول خبر ماته وړونکي
د نمانځه دې په اوده وي که په وينه په قصد وي که په سهوه لږ وي
که لير

"Five things are BREAKERS of prayer, and all are common. First, words are BREAKERS of prayer, whether it may be in sleep or in waking moments, whether intentionally or inadvertently, whether few or many."
Fawá'id-ush-Sharri'æa.

اسم لياقت THE NOUN OF FITNESS

200. The noun of fitness is merely the infinitive in the genitive case; as,

د روازه چا وه وهله يې يې عايشې وچه څوک يې مه راځي دا وقت
د راتلونو دې

"Some one knocked at the door, on which lady Aë'sha said—'who art thou? do not come in, for this is not a fit time FOR COMING'"
Fawá'id-ush-Sharri'æa.

ن ارمان که په وقت اوده شي د هغو عالم ډيري د وکېنو دې

*"They who lament out of season, slumber at the proper time—
The beards of those persons are only FIT TO BE PULLED."* Abd-ur-Rahmán.

There is an active participle or noun of action of intransitive verbs, which is alone used as a noun of fitness.

The following is an example.

مه ضايح كوه دم دوا په ما طبيب
نه يم رغيدوني يم ن عشق له رنشه مروني

"Waste not uselessly on me thy breath and thy medicine, oh physician !

For I am not ONE TO RECOVER, but ONE TO DIE from the pangs of love."

Abd-ul-Hamid.

Of the Tenses صيغ.

201. As there is considerable difference in the formation of the inflexions of the verbs intransitive and transitive, they will require to be separately explained.

According to the system of the Arabian grammarians, on which the grammatical rules of Pushto, as well as most other Muhammadan languages are based, verbs have properly but one conjugation, and two changes of tense—the preterite or simple past, and the aorist; the other tenses being formed by the help of several particles, and the auxiliary verbs, *to be, to become, to exist, etc.* already explained and illustrated.

With the exception of the infinitive, verbs have but two numbers—the singular and plural. There are also three persons as in other languages. The third person precedes the second, and the second the first.

Verbs are also divided into perfect and imperfect, regular and irregular; the latter and the imperfect verbs, being exceedingly numerous.

Much variation occurs in the formation of the different tenses of the last mentioned verbs, and there is also a change in termination for the feminine gender.

202. The following paradigm of a regular verb in the active and

passive voices, according to the Arabian system just referred to, will show the original tenses. The active participle denotes the agent, and the passive participle the object acted on,

Infinitive مَصْدَرُ — آخِسْتَلِ to seize.

مَيَغْدُ مَعْرُوفُ ACTIVE VOICE.

مَاضِي Past Tense.

S.

Fem.	وَآخِسْتَلَه	Masc.	هَغْدَ وَآخِسْت	he seized.
„	وَآخِسْتَلَه	„	تَا وَآخِسْت	thou seized.
„	وَآخِسْتَلَه	„	مَا وَآخِسْت	I seized.

P.

Fem.	وَآخِسْتَلَه	Masc.	هَغُو وَآخِسْت	they seized.
„	وَآخِسْتَلَه	„	تَاسْ وَآخِسْت	you seized.
„	وَآخِسْتَلَه	„	مُنْكَا وَآخِسْت	we seized.

مُضَارِعُ Aorist Tense.

S.

وَآخِلِي	هَغْدَ	he, she, it, may, shall, etc. seize.
وَآخِلِي	تَه	thou mayest, etc. seize.
وَآخِلَمْ	زَه	I may, shall, etc. seize.

P.

وَآخِلِي	هَغُو	they may, shall, etc. seize.
وَآخِلِي	تَاسْ	you may, shall, etc. seize.
وَآخِلُو	مُنْكَا	we may, shall, etc. seize.

أمر Imperative.

S.

P.

هغ دِ واخلي *let him, her, or it, seize.* هغورِ واخلي *let them seize.*

ته *seize thou.* واخاه

تاس واخلي *seize you.*

إسم فاعِل Actor or Active Voice.

S.

P.

Masc.	أخستونكي or أخستوني	} seizing.	أخستونكي	} seizing.
Fem.	أخستونك or أخستون		أخستوني	

صيغه مجهول PASSIVE VOICE.

ماضي Past Tense.

S.

هغه أخستلي و شه or شه *he, or it was seized.*

هغه أخستل و شوه or شوه *she was seized.*

ته أخستلي و شوي or شوه *thou wast seized.*

زه أخستلي و شوم or شوم *I was seized.*

P.

هغو أخستلي و شو or شو *they were seized.*

هغو أخستلي و شو or شو *they (F.) were seized.*

تاس أخستلي و شوي or شوي *you were seized.*

منكا أخستلي و شور or شور *we were seized.*

مُضَارِع *Aorist Tense.*

S.

هغه أَخِسْتَلِي وُشي or شي *he, she, it may be seized.*ته أَخِسْتَلِي وُشي or شي *thou mayest be seized.*زه أَخِسْتَلِي وُ شَم or شَم *I may be seized.*

P.

هغو أَخِسْتَلِي وُ شي or شي *they may be seized.*تاس أَخِسْتَلِي وُ شي or شي *you may be seized.*مونكا أَخِسْتَلِي وُ شوو or شوو *we may be seized.*أَمْر *Imperative.*

S.

هغه د أَخِسْتَلِي شي *let him, her, it be seized.*ته أَخِسْتَلِي شه *be thou seized.*

P.

هغو د أَخِسْتَلِي شي *let them be seized.*تاس أَخِسْتَلِي شي *be you seized.*اسم مَفْعُول *Past Participle or Object acted.*

S.

P.

Masc.	أَخِسْتَلِي شوي or أَخِسْتَلِي شوي	} seized.	or أَخِسْتَلِي	} seized.
Fem.	أَخِسْتَلِي شو or أَخِسْتَلِي شو		أَخِسْتَلِي شوي	

اَفْعَالٍ لَا زِمِي *INTRANSITIVE VERBS*ماضي مطلق *The Past Tense*

R

204. The past being antecedent to the present according to the oriental grammarians, must be first noticed.

The past tenses of intransitives are tolerably regular in comparison with transitives, still there are seven methods or rules regarding them which require some explanation.

1st. Most intransitives form the past tense by merely rejecting the **ل** of the infinitive and prefixing the particle **و** the peculiar sign of the past, but the **و** of this tense, like the **ب** of the past and imperfect of the Persian, is often omitted as redundant. The last radical letter is moveable, that is to say, it takes (—) or **ا** after the final letter; as **پوهیدل** *to know*; **و پوهید** *he knew*. From the third person, five other inflexions are formed, by the application of the affixed personal pronouns (ضمایر متصله) which have been already described.

2nd. Are infinitives which form the past after the same manner as the preceding, but whose final characteristic letter is quiescent, as **چاودل** *to split*, **و چاود** *it split*, **زغابتل** *to run*, **و زغابت** *he ran*.

3rd. Some infinitives ending in a quiescent consonant, insert a **و** for the third person masculine singular, which is changed into **ل** for the plural, as **وخت** *to ascend*, **وخت** *he ascended*. The other persons are **وخت** *I ascended*.

4th. A few infinitives reject the last radical letter as well as the sign of the infinitive in the past; as **سول** *to burn*, **و سه** *it burnt*. This verb is both transitive and intransitive.

5th. Intransitives formed from adjectives or nouns by affixing **یدل** reject it again in the past, and the past tense of the auxiliaries **شول** or **کیدل** is required to complete it; as **ماتیدل** *to break*, **شده** *it broke*.

6th. Some infinitives ending in a silent consonant, which is generally ت do not take the prefixed و, and therefore their imperfect tenses are the same as the past; thus کښیناستل to sit, کښیناست he sat.

7th. Infinitives having a ل as the final characteristic letter, reject it in the third person masculine singular; as راغلل to come, راغې he came.

Examples will be found in the following extracts.

حامِل دَ خَبرِ هَلَكْ پِه زور او پِه هُنر کښي انتها ته ورسين او هِيچا لره
مَجال دَ برابرې او دَ سيالي ورسره نه وه

"In short, the youth ATTAINED the summit of strength and skill, and no one had the power of vying or competing with him." Gulistán.

پِه څو ورځ د بندې کړم پِه وهن د د تڼدي کړم
و وتم له نام و ننگ تل مي سر واهه له سنگ

"For some time thou madest a captive of me : .

Thou didst plunge me into inexpressible grief. .

I ABANDONED for thee both name and fame :

I constantly beat my head against the stones." Yúsuf and Zulíkha.

205. There is an exception to the above general rule in the formation of the inflexions of this tense, for the ل of the infinitive is retained, and the affixed pronouns (except for the third person) added to it, as may be seen in the following couplet.

زه هر څو چه د عادت پرسم تللم د تحقيق وفهم ته نه و رسيدلم

"Notwithstanding that I went according to the precepts of custom and usage,

I ATTAINED not to the knowledge of certainty and truth." Futtih Khán, Mírzá.

206. The third person singular and plural of the past tenses of intransitive verbs is *alone* subject to change in termination for gender, and the first and second persons merely take the plural form of the affixed personal pronouns for the plural number.

207. To form the feminine singular of this tense له, لہ or ل must be added to the masculine, as in the following examples.

دا د مینې نتیجہ ده چه ژاړېږي چه لیمه مې په ژړا و پرسیده

"It is the consequent result of love that the eye weeps,—

Also, that from weeping, my eye BECAME SWOLLEN." Abd-ul-Hamíd.

یوځوان د په لاس واخست شوه روان په شتاب ورسیده تر زندان

"SHE took a tray in her hand, and set out, and with great expedition REACHED the prison." Saif-ul-Mulúk.

208. The masculine and feminine plural of the first and second persons is the same as the singular, as previously stated, with the mere addition of the plural form of the affixed pronouns; as و رسید و we arrived, و رسید یې you arrived.

The following is an example.

هم د تقدير لاس وړاند د سترگو د عقل څما پرده د غفلت او
لرکتون هوبارې څما په تور پردې د نابوهي او ناداني او
منځا ټول په يو ځل په منځلي د بلا او د ارمان کښ وښتو

'The hand of destiny lowered the veil of imprudence before the eye of my judgment, and detained behind the obscure curtain of ignorance and incapacity my far seeing prudence; and suddenly we all became ENTRAPPED in the talon of misfortune and sorrow.' Æ'yár Dánish.

The following extract contains an example of the plural form of the past tense, in which, as explained in a preceding paragraph, the pronoun is affixed to the infinitive.

يُوْعَابِدِ پِه سَبِيلِ دَ حَالِ دَ دَرُوښانُ مُنْکَرِ او دَ دُوږي پِه دَرِدِ بِيخَبَرُ وُه
هَسِي کَجُور دَ بَنِي هِلَالِ تِه وُ رَسِيدَلُو

"A holy man repudiated the feigned manner of the Durweshes, and was entirely unacquainted with their sorrows and afflictions. In this manner WE ARRIVED at the palm-grove of Baní Hillál." Gúlistán.

209. The third person masculine plural of verbs which do, or do not take the prefixed و in the past tense, whether the tense be formed by rejecting or retaining the ل of the infinitive, or otherwise, is the simple infinitive with the و prefixed for the former, and the infinitive unchanged for the latter; thus رِيوږيدَل to tremble, و رِيوږيدَل they trembled; راغلَل to come, راغلَل they came. The plural form of those which reject و or drop it as redundant, will be explained in its proper place.

The following is an example of the regular verbs.

تَلِي اَكْبَرِ او قَاسِمِ چِه دَوَاږ وُ لَوِيْدَل اَهْلِ بِيْتِ وَاږ وَاږ وُ دَ اَزَل پِه
اِرَادِه كَبْنِي كَبْنِي دَا وُه

"When Ali Akbar and Kásim FELL, their families were, for such had been written from all eternity." Muhammad Hájí.

210. There is another form of the past tense for the masculine plural of the third person, which may be easily mistaken for the third person feminine singular, as it is written with the same consonants and vowel points as the latter. There is however a difference in the pronunciation, yet it is quite impossible to describe it in writing, and even when uttered

by an Afghán tongue, it is almost imperceptible, and requires an Afghán ear to distinguish it. This form is used both for transitive as well as intransitive verbs.

The following is an example.*

دَ إِمَام سَر شَه دَ صَالِح پَه غُولِي پَاتِ يَزِيدَان كُورَه پَه تَشَه وَ غُلْبِدَه صَالِح
سَر پَر لَمَن پُت وَر سَرَه يَوُورِ اَو پَه رُضَه كَنَسَ دَ حَسَنَ دَفْنِيدَه

"The Imám's head remained in Saleh's court. Behold the Yezídís completely deceived! Saleh having hidden the head under his skirt, carried it away and buried it in Hassan's tomb." Hasan and Husain of Muhammad Hanífah.

211. *ن* or *نَ* is sometimes affixed to the third person singular and plural of this tense for the sake of euphony, and as a respectful form in religious works.

EXAMPLES.

نور حَمَا چَه وَ خَوْشَاوَه خُپَل وَجُود پَه زورَ يُو لَكَه خَلِير وِشْت زَرَه
شَاخِي دَ خُولُو تَر پَر يَوَاتَنَه

"When the light of my glory shook itself with force, a hundred and twenty-four thousand drops of perspiration FELL from it." Núr Náneh.

of the *Æjaib-ul-Lughat* in the preface to that work, remarks on this the following manner. "I have adopted the lexiographical system of the *Æjaib-ul-Lughat* to express the Afghání in this work, in order that it may be more easy to those acquainted with the former language, yet notwithstanding this, the perfectness of sound, and completeness of enunciation is alone to be acquired by oral practice. The word *رَاغَلَه* is an example of this. When written with simple *r*, *á*, quiescent *gh*, *l* with the short vowel *a*, and unaspirated *h*, is the third person feminine singular—*she goes*; and when written with simple *r*, *á*, quiescent *gh*, *l* with a short vowel approaching to *a* and *i* slightly sounded, and unaspirated *h*, is the third person masculine plural." I think the difference might be well expressed if we wrote the feminine form—*rághlah*, and the masculine plural of the third person, which the author considers so very difficult with the diphthong *æ* rather shortened in pronunciation, as *rághlæh*.

لَسَ شَاخِي خُولِي هَمَا لَه كِينر لاسَ نه تويي شُوله اَوَّلْ شَاخِي لَسَ زَرَه
 دَ پاك شرابُ دَرِيَابُون لَه دوه يَمَ دَرِيَابَ دَ شَهْدُ لَه دَرِيَمَ زَر دَرِيَابَ پَه
 بَهْنَت كَنبي دِير خَوَابَه وَاړه سِيلُ وُ بَهْدَن

"Ten drops of sweat were diffused from my left hand. From the first drop ten thousand rivers of pure wine FLOWED like torrents through Paradise; from the second, a river of honey; and from the third, a thousand sweet streams." Makhzan Afghání.

To form the third person feminine plural of this tense, **ي** or (—) is added to the simple infinitive, as will be seen in the following extracts.

يُو پِير مَرْد هَه سَرِي نِيك نِهَاد
 مَوچي ته لورُ ئي دَر كَره دَا وُر پَه بَغْدَاد
 مَرْدَك سَنَك دِل شُوندِ ئي وُ چِمچلي
 حَه سِر وِيني زَر تِر وُ بَهْدلي

"An old and respectable man who dwelt at Bagdad, gave his daughter in marriage to a shoe-maker. The hard-hearted rascal bit her lips so, that the blood immediately FLOWED from them." Gúlistán.

وُ چَه پَه هَه سَرَه غَمَكِين شوي اي صاحب چَه دَ غَم نَارِ
 دَ لَارِ پَه مُلْكُونُ

"The other devils said unto him—oh master! wherefore art thou become so sorrowful that the cries of thy grief have GONE OUT into different lands?" Fawá'id-ush-Sharri'æa.

212. I have already observed at Para. 204, that a great many verbs at times reject as redundant the prefixed **وُ** the sign of the past tense of

regular verbs both transitive as well as intransitive, without any apparent reason; thus,

بِشَرَوُ سَوَكَنْدَ شَمَا پَه خدایِ دِی هَغَه نَوَرِی چِه مِی پَه خُله کَرِه
پوهیدَلَم پَه زَهَر

"Bishr said, it is my solemn oath by God, that the mouthful which I put into my mouth I KNEW was poisoned." Fawá'id-ush-Sharri'æa.

In the following extract, which is an example of the same infinitive as the preceding one—پوهیدَل to know, etc.—the وَ of the past is retained.

اهَلِ بَيْتِ وَاوَرِ دِیْرَه پَه هَغَه خَاي شَوَاوَرِ مَقَامِ دَ شَهَادَتِ وَ پوهیدَل

"The family encamped on the very place, and they RECOGNIZED the spot of martyrdom." Muhammad Hanífah.

213. There are also a number of defective as well as irregular verbs which entirely reject the وَ, in fact to add that particle would render the word meaningless. In other respects these verbs are subject to the same changes for inflexion as the others already described, as will be perceived from the examples I shall now give.

سَحابِه حَضَرَتِ تَه رَاغَلَلِ عَرَضِ لَی وَ کَرِ چِه اوبه مَوَرِ شَخِه دَه ^{four}نَه
وَ چَشَوُ یَا اَوَدَسِ کَرُو

"The companions of the Prophet CAME to him and represented—'We have no water that we may drink, neither that we may perform our ablutions.' " Fawá'id-ush-Sharri'æa.

هَر کَلِه چِه عاشِقِی اَو مَعشُوقِی پَه مِیْنَه کِی رَاغَلَلَه مَالِکِی اَو مَمْلُوکِی
پَاخِیدَلَه

"When love-making and love-accepting CAME between, authority and dependence AROSE and departed." Gúlistán.

214. When the verb has a radical, as well as the ل of the infinitive, as in تَلَل, راغَلَل, etc., one ل is generally rejected as redundant in the inflexions for the different tenses, with the exception of the third person singular and plural of a few, in which both are retained. In the third person masculine singular both لَل are dropped.

EXAMPLE.

بُلْبُلان کاند چغار په باغ و راغ کښې د بهار کُل پچمن مُصطفي راغي

"The nightingales sing both in garden and in meadow—

'The flower of the parterre—the Chosen One*—HAS COME.'" Kásim Alí, Afridí.

Sometimes both ل's are retained in this, as well as in other tenses of the verb.

EXAMPLE.

يو نكړو بل مُنكړو كَل عذاب حما په سروه آخر راغله لي حاضري
را ته و دريد ناضري

"One was Nakír, the other Munkir—the whole torment devoted head. At length THEY CAME forth—they stood before on." Story of Jumjumah.

215. The third persons of the past tense of some verbs in which the letter ت precedes the sign of the infinitive, are somewhat irregular. In the third person singular they take a و before the ت, thus خَتَل to ascend, instead of becoming وَخَت becomes وَخوت.

* A name of Muhammad.

EXAMPLE.

شہزادہ پہ لوڑۂ وُخوت ننداری تہ دو رُخ سپاہیان لویدہ * د آس لہ شان

"The prince ASCENDED to a rising ground to obtain a view.

On both sides the warriors were falling from their steeds." Bahráṁ Gúr.

For the plural, the وُ is changed into |, thus وُخوت becomes وُخَات. Sometimes however the past masculine plural is written وُخَتَل. An example of وُخَات is contained in the following extract.†

پدا دیدن کنبی آدم خان خان اؤ ناتہ ناموس اؤ ننگ لہ خاطرة وواتہ

"At this sight Adam Khán laid waste his heart, and all solicitude for name and fame WENT OUT of it." Story of Adam Khán and Durkhání.

216. There are several compound verbs‡ both intransitive as well as transitive, such as پریوتَل to fall, کشیوتَل or کنیوتَل to fall into, کنیمناسْتَل to sit, etc., which are formed by prefixing a preposition to a simple infinitive, the formation of the past tenses of which is difficult and requires some explanation. Instead of placing the وُ of the past tense (when expressed) before the word in its compound state, it is inserted ^{for} reposition. Thus the past tense of the infinitive پریوتَل

Another example of the masculine plural described at page 125.

† In this case the final letter is no longer quiescent but takes a (—) as in the example referred to.

‡ These compound verbs show in what manner some of the compound words in Pushto are formed. وتَل means to go out, and with پری on him, &c. becomes پریوتَل to fall. Again the same infinitive with the preposition کنبی in, inside, &c. produces کنیوتَل to become entangled.

instead of becoming *و پړوت* is written *پړي وړت* and *کشيوتل* *کشي وړت*. In many recent manuscript works, and in some of older date also, one *و* is omitted in writing, and in conversation the sound of the second letter is scarcely perceptible. From this a great difficulty arises if the past tense be written or spoken without the second *و*, for then there is no difference between the past and the imperfect tense, and consequently there would be in some instances, a doubt regarding the meaning. Futtih Khán, Mírzá, who is one of the oldest Pushto authors we know of, always makes the difference between the past and the imperfect form, in which I have followed him : He says ;—

په اختيار د صحت پر لنبه پړوت دا نیم کړي خان وروړ و تمام ته

"Of its own free will IT FELL into the flame of love—

This crude and imperfect one transported its soul to perfection."

Futtih Khán, Mírzá.

Some of the best prose authors also make use of the second *و* to distinguish the past, as in this example :

چه خبر پر نجاشي شه له تخت و لوید واشي شه ابره له آس پړوت
د مرغونو په خله کیوت

"When this news reached Najúsí, he fell from his throne

FELL DOWN from his horse into the birds' mouths." Babú J

Hamíd, Rahmán, Kásim Alí, and others, write the past tense of this class of verbs with one *و* only ; their meanings are however not to be mistaken.

The following are examples :

* This writer is said to have been a native of Kúfíristán who after having been converted to Islámism again relapsed.

مُحَبَّت نُوهُ يُو تَنْدَرِ آسْمَانِي وَهُ چِه نَکَلَه شَمَا پَسَرَاوِيه مَالِ پَرِيوَت

"It was not love, it was a thunderbolt from the heavens,

That suddenly FELL on my head and my possessions." Abd-ul-Hamíd.

كشيوَتَم دَ عشق په آدم خورو كُردا بُونُو
نِه رَزَانْدِي تَلِي هَم نِه بِيَارْتِه كَرِيَزَان

"I FELL right INTO the man-devouring whirlpools of love :

Neither can I advance, nor am I able to run back." Abd-ur-Rahmání.

217. Another form of the past tense of intransitive verbs remains to be noticed. Infinitives such as مَاتِيْدَل *to break*, پُتِيْدَل *to conceal*, تِيرِيْدَل *to pass*, etc. require the past tense of the auxiliary شَوَل *to become*, to be added after dropping the يَدَل of the infinitive. Thus مَاتِ شِه *broken*, پُتِ شِه *concealed*, تِيرِ شِه *passed*. The auxiliary as well as the adjective is subject to change in termination for gender and number.

EXAMPLES.

نِه ئِي په آوازَن جَدَائِي لَامِ بِي هوش
نِه په غَوَرُو كُونَرِ شَوَم لَكِه رُمِ هَسِي لَا بِيَا يَم



did I go distracted at the rumour of being separated from her,

BECOME DEAF—as I was, so indeed I now am." Abd-ul-

Hamíd.

شَوَكَالَوَن پَمَا تِيرِ شَوُ چِه بَنْدِي رُمِ تا خَبَرِ شَمَا وَانَخَسْتِ په هِيخِ شَان

"From the time I became a captive many years PASSED over me,

And thou didst not seek for any information regarding me." Saif-ul-Mulúk.

218. In all the inflexions of intransitive verbs the regular personal pronouns, *I, thou*, etc., may also be prefixed as in Persian. It is equally

as correct to say *راغلم زه* as *راغلم*, or *ولويدي ته* as *ولويدي*; but the affixed pronouns are indispensable as in the language above referred to, as well as in Arabic and Hebrew, to which in this particular Pushto bears a remarkable similarity.*

ماضي استمرار The Imperfect Tense

219. This tense denotes some incomplete past action either near or remote. The imperfect of regular intransitives is obtained by dropping the prefixed *و* of the past; as,

له سړو هم هسي په ميرو غرونو څښتيدم
 چه بيله خدايي په بل څه مي نه وي مشغوليدل
 قياس وکړه څه حال مي به وي په د ساعت
 چه د نا مردانو په طوولي کښي را بويد زغمل

"I USED TO FLY to deserts and mountains from the society of men, that I might not be occupied save in the worship of God."

Only imagine what my state must be at this hour, that in a tether with brutes, I must conform to their society." Gúlistán.

220. As in the past tense, the plural is formed by changing the different affixed personal pronouns to the plural form; and the third person masculine plural is the same as the simple infinitive.

The following are examples :

بهلوان هغو کاروانيان وليدل چه همه واده سړه په ځان لرزيدل او زړونه
 بهلاکت ئي ايښي وو

* The custom of affixing this class of pronouns, probably sprung from the Semitic languages. In Sindhi they are also much used, for a Sindhian can scarcely utter a sentence without prefixing them to nouns as well as verbs. They are also used in Pehlavi.

"The wrestler saw that the whole of the caravan WERE TREMBLING for their lives, and had resigned their hearts to destruction." Gúlistán.

221. The same observations regarding the personal pronouns being sometimes affixed to the infinitive without dropping the **ل** as in the past tense described at page 124, paragraph 206, is equally applicable to the imperfect, except for the third person plural, which, as mentioned in the preceding paragraph remains unchanged. For the feminine **ي** or (—) is affixed to the masculine.

EXAMPLES.

شاه صغوان په نا اميدي شه درد غمون پر دو بار راغله چندان

بيا ئي وه وله اوله نپوهيدلم چه به شي دا اور خما پکور روښان

*"Through excess of sorrow King Saf'wán fell into despair,
And grief and affliction returned to him with increased force.
Again he said, in the first place I WAS NOT CONCEIVING for a moment,
That this fire would blaze up in my dwelling."* Saif-ul-Mulúk.

خكه شوه تر زنكانه په وينو غرق چه ئي زركه سميدله په يان

"The Chikor for this reason is sunk up to the knee in blood,*

The dove WAS WONT TO VIE with her in walking." Abd-ul-Hamíd.

We have already remarked at page 130, paragraph 216, the imperatives of those verbs which do not take the prefixed **و** in the past, or drop it at times as redundant, are in nine cases out of ten, written precisely the same as the past ; and the signification in many instances, is only to be discovered from the context. In conversation too, the dif-

* The Bartavelle or Greek partridge (*Perdix chukar*.) It is found in great numbers in the hills, north of Pesháwar. It has red legs, and is much larger than the common bird.

ference is scarcely perceptible, and it is only from practice in the language that the difficulty is to be overcome.

EXAMPLES.

قول چه د له ما سره کړي وه اوس د رضا ده چه مات ئي کړ زه پوهيدم
چه په نن زمانه وفا هغه دارو ده چه په دوکان کش د عطار روزگار
مونده نشي

"The agreement that thou hadst made with me, thou now desirest to break. I WAS THINKING that in the present day, fidelity is a medicine which is not to be found in the shop of the druggist of the world." Æ'yār Dánish.*

غه صورت چه بنظر كښ د چا كښوټ †
په كاته به ئي مبتلا شوه مجذوبان

"When this picture USED TO FALL under people's observation, They were wont to be drawn towards it, as if fascinated on viewing it."
Saif-ul-Mulúk.

223. The third person singular and plural of this, as well as of the other past tenses, is alone subject to change in termination to agree with a feminine governing noun, whatever be the class of verb, *remains*

* I here give the original Persian from the Anwár-i-Sohilí of wí a translation, as there might be a doubt respecting this tense and the translator is said to be Khushál Khatták one of the most celebrated Pushto authors.

دروفاي عهد كاھلي مينمائي ودر ايجاز وعده دفع مي انديشي ومن
ميدانستم كه وفا دارو ئي است كه در طبله عطار روزگار يافت نشود

† See کشیوټم or كښوټم in the couplet at page 132, paragraph 216, which is written in the same manner as the above word, although the first person singular of the past tense of the same verb.

gular, or defective, and will not require a separate explanation, as it has been already referred to at paragraph 205. I shall however give a few extracts as examples.

پاس په عرش باند غوغا نار سور شو ملايكټ هُم په آسمانون بډينه پر
زلزله ئي د قيامت نشان پيدا شه

"In the highest heaven a clamour, noises and vociferations arose. The angels in the heavens even WERE WAILING. From the shock produced by his fall, the sign of the day of judgment was produced." Hasan and Husain.

په ږډا راغله تر کوره پس ئي وه وټه سر توره
سر کردانه سکرزیدله له فراق زنگیدله

"In tears she came to the house, and went out after him with her head bare."

SHE WAS WONT TO WANDER about in great distress, and on account of separation, USED TO REEL and STAGGER." Tawallud Námeḥ.

وزیر و دوه کوټري په یوه جال کښي آستیدلي د یوه نوم بازنده وه د
بلي دوازنده



...said—'Two pigeons WERE DWELLING in the same nest. The one was Bázindah, the other Nawázindah.'†* Æ'yár Dánish.

چه ئي سترگي د دُنیا په خزانو نه مړدل
اوس په سترگو کښي سړ وښي روان لکه باران شو

* Player.

† Flatterer.

"From the eyes of those which USED not TO BECOME SATIATED with the treasures of the world,

The red tears of blood have now flowed like rain." Babú Ján.

224. The following extract contains an example of the imperfect tense formed according to the rules I have already explained for the past at paragraph 209, as being easily mistaken for the third person feminine singular, being written in the same manner, but slightly different in sound.


په بري د يذيدانو خدايي راضي شه د قلك دورون كچ و تاویده
خيلخانه ئي په ژړا شوله رنځوره له چشمانو ئي روډون بهيدن

"God became pleased at the victory of the Yezidís, and distorted the revolutions of destiny. His (Husain's) family was becoming sadly afflicted through anguish, and rivers of tears WERE FLOWING from their eyes." History of Hasan and Husain.

225. Although the class of imperfect verbs such as ماتيدل, ډكيدل, پاتكيدل, etc. have no regular past tense, and require the past of شول to become, to form it, they have a regular imperfect as other verbs.

EXAMPLES.

ټرسر لاند نور ځملاست نور په زړه ئي دا ځطره تيريدله .

"The prince placed his shield under his head and then st  *him self on the ground,*

After which, this thought WAS PASSING in his mind." Bahrám Gúr.

پهم و هوښياري زيات له حد هغه لرل هم دا شان د هلك والي په وقت
ښاني د لويي د دغه په وچولي څرگنديدي

"Understanding and intelligence he possessed beyond bounds. In the same manner in his child-hood the signs of his future greatness, USED TO BE APPARENT on his forehead." Gúlistán.

226. Another form of this tense is obtained by prefixing the particle به to the past. It implies continuity and habitude, as will be seen from the examples.

هغه غم چه مي ن يار وه كه هر خورا بانن بار وه
ليوني كه چا بللم زه به خوښه كرزيدلم

"That grief which I bore on account of my beloved, although a load upon me,

And notwithstanding some used to call me mad, yet I WAS WONT TO ROAM in happiness." Yúsuf and Zulíkha.

دوي به وايي عملون همور دا وروچه آذان مو به تر غور شه نور به پاڅيدو
واؤنس ته په نورخه به مشغول نه وو

"They will say, these were our practices, that when the summons to prayer reached our ears, we USED TO ARISE to perform our ablutions, and USED not TO BE occupied in any thing else." Fawá'id-ush-Sharri'æa.

هغو به والوتي بي درنگه خلور سوه فرسنگه
هر فرسنگ وه در در كروه آه فرياد له هغه كرز

"They WERE WONT TO FLY without stopping four hundred leagues ;

Each league was six miles : oh ! me, what a crew." Story of King Jumjumah.

ن مجنون به خير وحشي به كرزيدلي
ن ليلي طلب مدام به بيابان كړي

*"Like unto Majnún THOU WERT USED TO WANDER about wildly,
Ever making enquiries after Laylá in deserts and in wilds."* Kasim
Alí, Afrídí.

227. It will be necessary here to notice the great imperfection and irregularity of some Pushto verbs of which راغلل is a specimen. The real infinitive appears to be غلل to which the class of pronouns described at page 59, paragraphs 126—128, are prefixed. Thus راغلل literally means *to come to me or us*; درغلل *to come to thee or you*, and وړغلل *to come to him, her, it, or them*; راغلل however appears to be the common form of the verb to come, for در and وړ are used with it, در ته راغلم, *I came to thee or you*; وړ ته راغلو *we come to him or them*; but not را with درغلل or وړغلل.

228. راتلل is also another infinitive *to come*, but its principal use is to form the actor, imperfect, and conditional tenses of راغلل in which the latter is deficient. What is most surprising, and I imagine not to be found in the grammatical structure of any other language, is, that the proper past tense of راتلل conveys no preterite signification, and is only used as the imperfect of راغلل - درتلل of درغلل and وړتلل of وړغلل. Several tenses in which both infinitives are defective, are obtained by prefixing در and وړ to some of the tenses of شول *to become*, and will be explained under their respective heads. An example is contained in the following.

جبرائیل و یا رسول الله څما د زمکي دا ورستی دیدن شه چه څما مقصود
خو ته وي چه راتلم اوس چه ته له دنیا درومي نورمي نیت د راتلوندي

*"Jabr'íl said, 'O prophet of God! my last sight of the earth is taken,
because thou wert the object of my desire when I USED TO COME. Now*

that thou departest from this world, I have no intention of coming again.' "

Fawá'id-ush-Sharri'æa.

229. تَلَّى when used without the pronominal affixes signifies *to go*, but it is also imperfect and has merely a past participle, agent, and imperfect tense. Examples of the masculine and feminine form of the imperfect tense of this verb are contained in the following extracts.

يَكُ تَنْهَا بِه لَارِ تَهْ خُوكُ نِي مَلْ نَه وَهْ
مَدَ رَحْمَتْ شَه پَدَا شَان خُوان سَنَكِينْ

" All alone he WAS GOING along the road—no one was with him :

A hundred praises on such a brave and bold-hearted youth." Bahrán Gúr.

اَمَّا شَرَمُ نِي مَانِعِ شَه بِه تَشْ أَهِي نَوْرَه قَانَعِ شَوَه
وَاَزْ نِي پُتْ سَاهِ دَ مِينِي كِه نِي تَلِي لَه سَتَرَكُو وَيْنِي

" Nevertheless modesty became an obstacle, and with empty sighs she contented herself.

The secret of love she was wont to keep concealed, although from her eyes bloody tears USED TO FLOW." Yúsuf and Zúlíkha.

THE COMPOUND PAST TENSES.

The principal use of the past or perfect participle is in the formation of the compound tenses, and as I have already given such a lengthened explanation of the former, little remains to be noticed regarding the latter, which are obtained from them by the addition of the auxiliary verbs, or رَوَابِطِ زَمَانِي (*rawábit-i-zamání,*) as they are termed by the Arabian grammarians. It will be necessary however to treat of them separately.

The Perfect Tense ماضي قریب (*mazí karib*.)

231. The perfect tenses are formed by the addition of the present tense of the auxiliary *to be*, to the past or perfect participles described at page 109, and like the latter are of three different classes.

232. There is such a slight difference between the two first classes—the retention or rejection of the ل of the infinitive—that I shall give examples of them indiscriminately, as both end in ي, and the terminating letter is alone subject to change for gender and number. Examples of the masculine singular and plural will be found in the following extracts.

چه وقت د صبحدم شه په پرواز راغله مُتَرَدِد په مصلحت کښي چه څه
کرم بيارته ځم که په عزم جزم چه وتلي يم طريق د سيل د تماشا واخلم

“ *When the morning dawned and it was time to take wing, perplexed and irresolute in counsel, he began saying—‘What shall I do? shall I return, or with the purposed intention for which I HAVE COME OUT, should I take the road of amusement and recreation?’* ” Æ’yár Dánish of Khushál Khan.

هډه چار چه تر وقت تيره شي عُنقا شي
عُنقا نه دي پدام نښتي د هپچا

“ *That thing, the time for acquiring which may have way, becometh the Phœnix of one’s desires ;*

But the immortal bird as yet HATH not BEEN CAUGHT in any one’s net.”
Abd-ur-Rahmán.

233. The participle must agree with the auxiliary in gender in the formation of the feminine form of this tense.

EXAMPLES.

دا وبا ده لَوِيْدَلِ په هر کور په هر دَرک
مي بايد چه پدا دام کښي نکا پَرک مُرغ زِيَرک

"This pestilence (fate) HATH REACHED every house and every quarter.

It is necessary that in this net the prudent bird should not flutter."

Abd-ul-Hamíd.

د ده د مُو خبرو آوازه په مُلکُونو تَلِ ده او د ده د اِنشَا رُقعه لَک د
قبالي يا د تَمُسک په دود هر خوک سره ئي عزيز کښي

*"The sound of his charming words HATH GONE OUT into every land;
and a piece of his composition is held as precious as a bond, as valuable
as a note of hand."* Preface to the Gúlistán.

234. The plural form of the past participle being the same for both genders, the only difference in the masculine and feminine of this tense is in the auxiliaries; thus,

تاسُولره نَمَوَاتِ راغلي يُو يُو سَبَب ساز کړي چه دُرْخاني مَخ را ته
خُرگند کړي

*"THEY COME to you for assistance, therefore make some such
excuse that Durkhání may show her face to us."* Adam Khán and Dur-
khání.

ستا پستركو دي پردي د غفلت پر يوتي كڼره يار په مخ نيولي پلوني دي

*"The curtains of carelessness and inadvertency must HAVE FALLEN on
thy eyes,*

If not so, the beloved has not drawn her veil over her face." Abd-ul-
Hamíd.

235. Properly speaking the auxiliary should immediately follow the participle, but it often precedes it, or follows it after several intervening words; as will be seen from the following examples.

چه د ده د عدل نمر دي پرېوه تلي توره شپه د ظلم وخته ملګ تور شه

"Since the bright luminary of thy equity and justice HATH SET,

The black night of oppression hath set in, and filled the land with darkness." Abd-ul-Hamíd.

د دي مست شها زلف تار پتار دي غوړيدلي لك سيوري پر رخسار دي

"The curls of this wanton sweetheart are hanging in disorder—

A shadow HAS OVERSPREAD her lovely check." Futtih Khán, Mírzá.

236. Like their Persian neighbours, some of the best Afghán authors are fond of using the past participle for the perfect and pluperfect tenses, to connect the members of the sentence, and suspend the sense, both in prose as well as in poetry.

EXAMPLE.

چه څما بندګان ته وګوري له هوا دي ګرد ويلي پرېشان حال په
خواري څما کور لره راغلي طلبدارم د رضا دي اميدوارم د رحمت
دي خاصه ما لره راغلي

"Shouldst thou look towards my servants, THEY (hav. my
house in a state of affliction and distress—covered with dust, from the
blowing of the winds—searchers after my will—seekers of my mercy—
THEY (have) COME solely on my account." Fawá'id-ush-Sharri'æa.

237. The following are a few examples both masculine and feminine of the perfect tense obtained from the third class of the past participles of verbs, which are either imperfect, irregular, or have a preposition prefixed.

EXAMPLES.

هَيْش پِه سَتَرَكُو نِه وَيْنَم دَا خُپَل صُورَتِ چِه كُوم دِي
دُوب تَر هَسِي حَدَه پِه اَنوَار يَم سَتَا دَ مَنَح

With my eyes I behold nothing of my own form or figure, as to what it is;

To this degree HAVE I SUNK in the light of thy countenance.” Abd-ur-Rahmán.

دُوبَه زِه پِه اَنَدِينَنَه يَم چِه يَم وَيْنَه كِه اَوْدَه يَم
دَا پِه خُوب كُنِي وَصَال وَيْنَم دَا يَار كُنَلِي جَمَال وَيْنَم

“I HAVE SUNK into doubt and perplexity as to whether I AM AWAKE or whether I AM ASLEEP.—

Do I see the fulfilment of my desires, and the exceeding beauty of my beloved, merely in a dream?” Yúsuf and Zulíkhá.

چَا بِه وَي چِه دَا پِيرِيَان دِي نَاسَت دَ دِي پِه مُكَلِي حَان دِي
چِه پِيرِي پِه هَر چَا كُنِينِي نَوْر لِه خَلَقَه تَنَهَا كُنِينِي

“Some were saying, ‘this is caused by demons who HAVE SEATED themselves on this fair one’s spirit.

and takes possession of any one, he then sits alone, and apart from Yúsuf and Zulíkhá.

كِه دَ مَنَح پِه زُلْفُو پُتِ دِي بَاكْ لِي نَشْتَه
دَ حَيَاتِ اَوْبَه هُم پُتِ پِه تَوْر تَم دِي

“If thy face IS CONCEALED with curls, there is no cause of apprehension ;

The waters of immortality even ARE CONCEALED in total darkness.”

Abdur-Rahmán,

The Pluperfect Tense ماضي بعید*

238. The pluperfect tense is formed in the same manner as the perfect from the three classes of the past participle, to which is affixed the past tense of the auxiliary to be. It is subject to the same changes in termination for gender and number, as the preceding tense.

239. Examples of the singular masculine and feminine.

هغه ځايي يوه دوي وې څوړه پروت د کم زمان وې
رېږدلي وې کهنه وې د کوم عصر د پړينه وې

"In that place there was a bone—see in what period it had fallen !

It HAD BECOME ROTTEN too, and old—of what former age was it?"

Story of king Jumjumah.

يوزنگي د پادشاه لور وته وې تلي د ملوک صفت ئي وکړ په ډير شان

"A negro HAD COME before the monarch's daughter,

And he extolled Mulúk in numerous ways." Saif-ul-Mulúk.

حليمه وې چرته تلې بدوست نه وې پوهيدل
چا خبره كړه له حضرت پناړو شوه له هيبت

"Hulemah HAD GONE OUT somewhere, and had not been as-
cerning the prophet.*

*Some one gave her information concerning him, and through him on
his account she uttered loud cries."* Tawallud Námeh.

يوه ورځ په تخت د پاس خوشحال ناست وم بې وسواس تبې لاند كرم
تب جن شوم مسبت اندام كاهل تن شوم

* The name of Muhammad's nurse.

“ One day I HAD SAT down on the throne quite happy, and without the least apprehension :

The heat wholly overpowered me, and I became feverish—my body weak and languid.” Story of Jumjumah.

زه تنها په تخت پرته وم ن فراغت په خوب اوده وم چه ناکه دي
غلام نا سپاس نمک حرام کینو لاس خما په شان لب خما په زرخدان
بیا ئي ورو خما په بند کړت کینو ناپسند

“ Alone I HAD LAIN DOWN on the couch—I HAD FALLEN ASLEEP in tranquillity and repose.

Suddenly this disagreeable and ungrateful slave, placed his hand on my person—his lip on my chin ;

And then his odious fingers on the fastening of my dress.” Yúsuf and Zulíkhá.

240. Examples of the plural.

لس ایلچیان ن هر دیار وو چه راغلي وار په وار وو
پلار ئي واده سرفراز کړه میلمانه ئي په اعزاز کړه

“ **C** were ten envoys from each country, who HAD ARRIVED from
He treated them with distinction—he feasted them with magnificence.” Yúsuf and Zulíkhá.

د و غه شپه چه تاسو وي دل راغلي * په پښتن دي خما په حال پریشان
ستا جمال را باند هسي اثر و کړ چه دنن زده م سوخي هر زمان

* The masculine and feminine Plural the same.

"He said the night YOU HAD COME here to enquire after this my melancholy state,

Thy beauty affected me so much, that my very heart's core burns eternally." Saif-ul-Mulúk and Badrí Jamál.

هغه چه په مینز کښې ځای نیولی و په پښې د هغو په شمت کښې نښتي و
او چه ئې وغوښت چه والوزي وروون ئې په شمت کښې ککر شو په دام
د مرک کښې پریوتل

"The feet of those who had taken up a place in the midst, HAD STUCK FAST in the honey, and when they wanted to fly away, their wings also became smeared with it, and they fell into the net of destruction and perdition." Æ'yár Dánish.

د زړه راز ئې خپل خپل و هورپته ناست و
نور ئې زینبل دواړو خواړه لب شکر لبان

"THEY HAD SAT DOWN there, and were relating the secrets of their hearts to each other :

Then these sugar-lipped ones were sucking each other's honied lips." Saif-ul-Mulúk and Badrí Jamál.

دغه سراي په دیوالون رینمین پری
باند پرتي نبي جوړ و شان در شان

*"Around the walls of the palace there were silken lines,
And on them HAD FALLEN, splendid dresses of all sorts and kinds."* Saif-ul-Mulúk.

241. As I have already remarked respecting the use of the past participle for the perfect tense by some of the best Pushto writers, they are in the same manner partial to the use of the same participle for the pluperfect, the auxiliary being understood.

The following extract is an example :

ن نور د مُحَمَّد دِي خَلِيدَلِي پَر كَلِي جهان دِي غُورِيدَلِي
 دَ عَدَم يوه توره شپه وه دِي لك نمر پَر رَاختَلِي

"N. is the splendour of Muhammad which has shone and which has been diffused on the whole world.

It was the dark night of chaos and inexistence when he like a sun HAD ARISEN in it." Ahmed Sháh, Abdálí.

The Doubtful Past Tense مَاضِي تَشْكِيكَ

242. This tense is also formed from the different past participles by the addition of the aorist tense of the auxiliary, *to be*, which is not subject to change in termination for gender and number—the participle being alone affected.

چه له غُورُونو پَرِيوتَلِي وَي بيا پاشي پاشيدي نشي له زُورُونو پَرِيوتَلِي

"He who MAY HAVE FALLEN from mountains again ariseth,

But he cannot arise again who may have dropped from hearts." Abdur-Rahmán.

آتم دا سَرِي چه مَرْتَبه ئِي دُبْنَمَن لَتَمُولِ او په دِي باندِ وُزاندِ شَمِي هَغَه
 مَرْتَبِي ته رَسِيدِي وَي او بادشاه هُم وَر سَرَه جور شوي خَبِي

"Right is that man whose rank and employment an enemy may have sought, and having outstripped him, MAY HAVE ATTAINED that office and gained the confidence of the sovereign who giveth ear to his tales."

Æ'yár Dánish of Khúshhál Khán, Khaṭṭak.

په مُرده چه لا وُمرِي شپه تيره نه وَي دا سُنْت دِي چه خيرات دِ پَس وُکا

"Before the first night as yet MAY HAVE PASSED over a dead person,

It is a regulated institution that alms should be given on his account."

Fawá'id-ush-Sharri'æa.

243. Examples of the Plural.

هغه چار پايي چه اکثر كال په خپل كور كښي وي ساتلي او په صحرا
خرېدلي نه وي په هغه كښي زكوة نشته

"The cattle which for the most part of the year may have been kept in thy own house, and MAY NOT HAVE GRAZED in the wilds, there is no portion of alms to be given on their account." Fawá'id-ush-Sharri'æa.

د هغو په لوري سترگي وي ختلي چه په لاس ئي سر سايه وي يا زكوة

"Their eyes WILL HAVE BECOME RAISED towards the road of those, Who may have in their hands charitable gifts and alms." Abd-ur-Rahmán.

لك مسبت پرائگان د غره سر ولاړ وي
پر هائي ولاړ دا هسي مهوتيان ستا

"In the same way as ravenous tigers MAY HAVE TAKEN THEIR STAND on the mountain top,

So thy elephant drivers are standing on thy elephants." Ahmed Sháh, Abdáli.

The above examples will suffice for this class of the past tense, as the different past participles from which it is obtained are alone subject to change for gender and number, the auxiliary remaining the same throughout.

244. There is however another form of this tense obtained by adding the 2nd future tense of the auxiliary, *to be*, to the different past participles.

The following extracts are examples :

په قهقهه به خندیدلې وي که نه وي
 د زړه غم به ئي غلیدلې وي که نه وي
 فراغت به پسندلې وي که نه وي
 چا به حال تر پښتیدلې وي که نه وي

"She MAY HAVE LAUGHED *heartily*, or MAY not,

The heart's grief MAY HAVE BECOME DISTURBED, or MAY not.

She MAY HAVE CHOSEN *tranquillity and ease*, or MAY not.

Some one MAY HAVE ENQUIRED *about the matter*, or MAY not." Abd-ul-Hamíd.

ګوره ناست به وي خپه به څينو خړو کښي
 که به پروت وي لک لعل په ايوو کښي

"See! he MAY HAVE BECOME SEATED *aggrieved amongst some asses*,

Or MAY HAVE FALLEN *like a ruby amongst dust and ashes*." Abd-ul-Hamíd.

خدايي د وړک کره د ناسوت مچ



خوله به پات نه وي ستا له مچ

"May God confound thee thou fly of human nature,

For no mouth MAY HAVE BEEN LEFT *free of thy kiss*." Ahmed Sháh, Abdálí.

The Past Conditional Tense ماضي شرطيه.

245. The past conditional or optative tense of the Pushto verbs is obtained by subjoining the imperfect of the auxiliary, *to be*, to the past

participle, with which a conditional conjunction or adverb of wishing must either be expressed or understood in the same sentence.

246. The auxiliary remains unchanged throughout this tense, and the past participle is alone subject to change in termination for gender and number, therefore a few examples will suffice, as they have been already explained at length.

EXAMPLES.

كشكي زه زوول نه واي په جهان راغل نه واي
چه مي نه ليدلي غمونه همنبره ظلم و ستمون

"Would that I had never been born! that I HAD NEVER COME into this world !

That I had never seen grief, nor experienced this amount of tyranny and oppression." Yúsuf and Zulíkhá.

دي په ژدا شه هم له خلق ئي كله كړه چه كه زوي شما مړ وي نيم
اهل بلخ به شما عذر خواهي كړه

"He became greatly aggrieved, and he also complained against the folks ; saying—' IF my son HAD DIED, half the people of Balkh would have condoled with me." Fawá'id-ush-Sharrí'æa.

247. With a conditional conjunction or adverb of *er* expressed or understood, the second person singular of *ect* tense of verbs also conveys a conditional or optative signification, similar to the preceding, but it is alone used for all six inflexions.

The following are examples.

نادان لره بهتر له خاموشي نشته كه په د مصلحت پوهيدلي نادان
به نه وه

"For a fool there is nothing better than silence : WERE HE AWARE of this counsel, he would not be a fool." Gúlistán.

زَهْ بَهْ نَهْ وَ مِ هُنْبَرِهْ دُوبْ پَهْ غَمِ كَنْبِي تَلَلِي
كَهْ مِي لَوِ دِيرِ وَ زَهْ تَهْ تَلَلِي وَ عَطْ

*"I HAD NOT SUNK to this degree in grief and affliction,
If admonition HAD GONE more or less into my heart."* Abd-ul-Hamíd.

كَهْ نِي لَاسِ نَ خَدَايِ پَهْ چَارِ رَسِيدَ لَايِ
بِي مَقْصُودْ بَهْ پَهْ يَوَدَمْ نَهْ سَهِيدَلْ خُوكْ

*"COULD the hand of any one ACCOMPLISH the works of the Almighty,
No one would suffer a moment to pass without obtaining his own desires."* Abd-ur-Rahmán.

218. The second form of the imperfect tense obtained from the simple past by prefixing the particle *بِهْ* as already described at page 138, paragraph 226, is also much used in the construction of the past conditional tense, as will be seen from the following example.

بِهْ هَرِ لُورِي چَهْ تَبْتِيدَهْ كَانَرِي پَرِ وَوَرِيدَهْ
كَهْ بَهْ وَ خَا تَهْ پَرِ غَرُونْ پَرِ پَسِي بَهْ وَوَرِغُونْ

"Whatever road they were fleeing, the stones were raining on them.

IF THEY ASCENDED the mountains the dread birds followed them."

Tawallud Námeḥ.

219. Sometimes the condition is expressed by the simple imperfect and the consequence by the second form of the imperfect above alluded to.

